

THE  
QUARTERLY REVIEW  
OF  
THE EVANGELICAL LUTHERAN CHURCH.

OCTOBER, 1884.

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ARTICLE I.

A CHAPTER OF COLONIAL LUTHERO-EPISCOPAL CHURCH  
HISTORY.\*

By D. M. GILBERT, D. D., Winchester, Va.

*My Christian Friends and Brethren:* It is an interesting and important event in your history as a congregation which the service of this hour is intended suitably to mark. We have come together formally to inaugurate, with solemn invocations of the divine name and earnest prayers for the divine presence and blessing, the work of the erection of a new church building, such as may prove better fitted to your comfort and needs than the venerable structure recently removed. The interest of the occasion is not diminished, but enhanced, by the fact, that this is at least the *third* time that the congregation, as such, has been engaged in such an enterprise. For that is a fact naturally prompting us to a backward glance through more than a hundred years of our church's life in this locality; and, surely, we can take no such retrospect, however hurried it must be, without catching glimpses, here and there, of that which will not fail to excite—as little else could at such a time,—our interested attention; and, perhaps, also, to suggest thoughts, both of cheer

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\*An address delivered at the laying of the corner-stone of Emanuel Ev. Lutheran Church, Woodstock, Va., Friday, August 8th, 1884.

and admonition, to you who have put your hands to this work with a sincere desire to promote the glory of our God and the highest welfare of yourselves and your posterity.

This Lutheran congregation of Woodstock is one of the oldest in our synod, and it is greatly to be regretted that the material from which to construct a sketch of its history are so few and fragmentary. From what we all know of the settlement of this part of the valley, and from the meagre scraps of records remaining to us, I would infer that it had an organized existence at about as early a date as the town itself—which was legally incorporated in 1761. The earliest records of ministerial acts performed in the congregation begin with that of the baptism of an infant on the 12th of June, 1763, the name of the officiating minister, unfortunately, not being given. The old communion service and quaintly embroidered altar cloth, still in your possession, bear the date of 1767. At that period the congregation probably received occasional visits and service from the pastor of our church in Madison (then a part of Culpeper) Co.—the history of which goes back to about 1725. In 1770, Rev. J. C. Hartwick, who is familiar to us as the founder of the Seminary in the State of New York, bearing his name—visited the Lutherans of the lower valley, and, no doubt, gave some attention, also, to those in and about Woodstock. We have no thought, however, that these infrequent ministerial visitations, from whatever quarter they may have come, constituted the only occasions of congregational religious service amongst our people of that day. The fathers and founders of our churches in the valley were, not a few of them, fairly educated and devotedly pious men. They came hither bringing with them the schoolmaster—who appears to have acted as secretary of the congregation, and by whom the earliest entries in many of our old record books were evidently made—whose duty it was carefully to instruct the children, daily, not merely in the rudiments of secular learning, but, also, in the tenets of our faith as laid down in Luther's catechism; they came bringing their German bibles and books of prayer and praise, to which were added, in many cases, such works as "Arndt's True Christianity;" they came bringing with them, also, as Lutherans, their faith in the

doctrine of "the universal priesthood of believers," and did not hesitate, therefore, in the absence of a pastor, to authorize, either the schoolmaster (whose position among them was only second in dignity to that of an ordained minister), or some older, qualified officer of the congregation, to conduct service and, perhaps, read a printed sermon; and the just conclusion, from all that we can learn of their character and customs, is, that here, as elsewhere, our people of 120 years ago, were not accustomed to neglect the assembling of themselves together for the worship of God, but that their first and most earnest concern, after the raising of their humble roof trees, was for the proper establishment amongst them of both church and school.

Whether these earliest meetings in the name of the Lord were held in such private houses as were most convenient, or whether, even then, some unpretentious building had been erected and set apart as a house of prayer, it is, perhaps, now impossible to ascertain. The mere fact that they were destitute of a pastor is not to be accepted as, of itself, rendering the latter supposition improbable; for we find that our congregation at Winchester, for example, in 1764, more than twenty years before it was privileged to enjoy the regular ministrations of an ordained messenger of the Word, laid the corner-stone of what, for the period and the place, was a noble temple for the service of the Most High.

But the time was at hand when the hearts of our Germans in this portion of our beautiful valley were to be gladdened by the presence and services of a pastor of their own faith and blood, and when they were about to be called to the pious work of the erection of their first house of worship here of which we have record. This first pastor came to them in the person of the Rev. John Peter Gabriel Muhlenberg, (then just 26 years of age, and with whose subsequent distinction in the military service of the country we are familiar) within eighteen months from the date of whose arrival they took the first steps, of which we have any knowledge, for the building of a church in the town of Woodstock.

But was not Muhlenberg the rector of this parish of the then established church in Virginia? and was not the building in

question and everything connected with it, the project and property of those who were attached to that church? One might answer, simply, and not untruly, "Yes," to both questions—as many, no doubt, do; and yet the answer would be incorrect and altogether unsatisfactory in this, that it is so very, very far from containing *the whole truth* as concerns this interesting point in your local and church history. Muhlenberg *was* the duly authorized rector of Beckford Parish, as it was called, in the established church, and, no doubt, during his brief residence as a minister, rendered service, as such, in private and public, to the few English families found scattered, here and there, throughout this then county of Dunmore; but he was, in addition, and, from the very nature of the case, especially, the Lutheran pastor of the numerous Germans by whom the town and county were almost exclusively settled, and was sent hither for that very purpose, in accordance with a clear understanding between the leading Germans and English, in both Pennsylvania and Virginia, who were interested in his coming. The first church building and grounds, to which I have alluded, might, of course, be held, under a strict construction of laws framed rigidly in the interests of the church of England and to the disadvantage of all professed Christians not connected with it, to belong to the Establishment; but in this peculiar partnership entered into by the Germans and English in the interests, as they supposed, of the religion of each, the property, *in fact*, represented, if not entirely, quite largely, the gifts and sacrifices and toil of our Lutheran forefathers, and should, *in equity*, have been held as belonging equally to both.

I do not, of course, venture upon statements of this sort without what I conceive to be ample warrant for them. The facts upon which they are grounded—some of which are known to but few persons anywhere, whilst the significance of others of them appear constantly to have been overlooked—constitute a story of peculiar interest as a part of the history of the church in Virginia; and no more fitting place and time, perhaps, for the first, full, public telling of that story will ever be offered, than just here and now.

Who was this young German pastor who came hither in 1772

to hold this anomalous, twofold relation to the German Lutherans and the Church of England people of this town of Woodstock and county of Dunmore? He was the eldest son of the Rev. Dr. Henry Melchior Muhlenburg, who came to this country in 1742 as a missionary to the scattered Lutherans in Pennsylvania and who, because of his activity and success in the organization of new churches, the building up of those which he found in existence, advancing their general interests and bringing them into association with one another, "is justly regarded as the founder of the Lutheran Church in America, as well as the most distinguished of her early divines." He was a man of liberal attainments, of great force, as well as beauty, of character, thoroughly consecrated to his work, wise and indefatigable in his administration of the affairs of the church, and his abundant and fruitful labors covered a period of nearly half a century.

His three sons, also, entered the ministry of the church of their fathers. Frederick Augustus Muhlenberg, the second of them, because of the promptness and patriotic fervor with which the whole family had espoused the cause of the Colonies in their revolutionary struggle, was compelled to abandon his congregation in the city of New York on the approach of the British army and retire to Montgomery Co., Pa. Here he was soon after called into public life, representing Pennsylvania in the Continental Congress, and being chosen speaker of the first three Congresses under the new Federal Constitution.

Henry Ernst Muhlenberg, the third of these brothers, was in the ministry of the church almost from his boyhood to the end of his useful and honored life. Beginning his ministerial career as the assistant of his father in Philadelphia and the vicinity, his experience, in 1776, and again in '77, was but a repetition of that of his older brother at New York,—the safety of himself and his family requiring that he should flee from the city as the enemy entered it. At the time of his greatly lamented death, in 1815, he had been pastor at Lancaster, Penna., for thirty-five years. He was fond of the natural sciences and became particularly eminent as a botanist, but is universally regarded as entitled to the high place assigned him in the annals of the church, as a man of profound and varied scholarship, an earnest and ef-

fective preacher, a most faithful and judicious pastor, and, in every sense of the term, an able divine. At the age of 28 he received from the University of Pennsylvania, the degree of Master of Arts and, some years later, that of Doctor of Divinity.

But it is with the eldest of the sons of the Patriarch of the Lutheran Church in America that we are now chiefly interested. I give these brief, passing notices of the father and the brothers simply that we may have in mind, as I speak of him, something of the character and history of the immediate family to which he belonged. He was born at the Trappe, a village in Montgomery Co., Penna., Oct. 1st, 1746. His early education he received partly from his father and partly from the Rev. Dr. Smith, Provost of what was then the Academy of Philadelphia, now the University of Pennsylvania. In his sixteenth year his father sent him and his two brothers to Germany to be educated at the University of Halle. Soon chafing under the discipline to which he was there subjected, he was removed to Hannover, where, according to a tradition in the family (upon which, in view of his subsequent career, some stress is laid, as indicating the bent of his mind) he joined the army. A British officer, as the tradition goes, whom he had often seen at his father's house in America, meeting with him, procured his discharge from the German army and took him back to his home in Pennsylvania. However all this may be the records show, that whilst young Muhlenberg's brothers remained abroad in the prosecution of their education for eight years, he was himself absent from the country, possibly, not more than about half that length of time. In the spring of 1768, in the 22nd year of his age, he was ordained a minister of the Evangelical Lutheran Church by the Synod of Pennsylvania, and on the 12th of May of that same spring, was appointed assistant pastor of the Lutheran churches of New Germantown and Bedminster, N. J., where the year following he began officiating as pastor.\* Here, on the 6th of Nov. 1770, he was married to Ann Barbara Meyer; and it was whilst here prosecuting the work of his ministry, that, in 1771, the negotiations were entered into which resulted in his coming to Wood-

\*These notices of the Muhlenberg's are condensed from Sprague's *Annals of the American Lutheran Pulpit*.

stock to occupy the peculiar position which I have briefly described,

And now, I wish to address myself, for a little while, to that specific and imperfectly understood point in the history. Why was it regarded desirable, by all interested, that young Muhlenberg, or some one with similar qualifications, should occupy this double relation to the representatives of peoples differing in language and in ecclesiastical connections? How was it that it could not only be brought about, but be made to appear neither unnatural nor unprecedented that he should be called to it? What do all the circumstances of the case, the chronicles of the times, his own subsequent history and the history of his family, indicate as to the real nature of his relations to these different churches? Correct answers to questions like these will pour a flood of light on this hitherto rather obscure subject of our inquiry, and serve to clear up many things in connection with it which, to many of us, perhaps, have long been somewhat puzzling.

In answering these questions so that all that is involved in them may be properly understood, it is necessary to keep in mind, first, the character of the population in this part of Virginia at the period of which I speak, and the character, also, of the laws of the Colony, as bearing upon church rights and privileges, by which that population was to be governed. From the banks of the Potomac southward into what is now Rockingham Co., the valley was settled largely (this county almost exclusively) by Germans, the majority of whom were Lutherans. The English speaking people, and those especially who were members of the Church of England, were, in numbers, comparatively insignificant. But the Church of England was the legally established church of the Colony. This county of Dunmore, when religious matters were to be considered, was "Beckford Parish"—the boundaries of the county and the parish having been made identical by the act of 1772, by which the county was created—and the legislative enactments were quite stringent against dissenters from the Establishment, as the Baptists and others of Eastern Virginia have good reason for remembering. Whilst it is true, that, because of the great disparity in

numbers, as between the Lutherans and Church of England people, in favor of the former—and perhaps, also, because speaking a different language—a minister of the Lutheran Church might not have been subjected to positive persecution, yet any minister not of the Church of England attempting to exercise the functions of his office here would have often found his hands tied fast, and his work in various ways obstructed, if not altogether thwarted, by the law. And it is to these church laws, to a great extent, we attribute the fact of our having no settled pastor in the Valley of Virginia.,—apart from Muhlenberg's brief term of service—until Christian Streit came to Winchester, on the 19th of July, 1785, after the dis-establishment of the Episcopal Church was complete.

All right-minded men, however, of whatever tongue or creed—having any real faith in the teachings of our holy religion—any just appreciation of the morally conserving power of Christianity,—we may safely assume, would earnestly wish, in a new and numerously settled region such as this was, that some proper provision might be made for the worship of God and for the regular administration of the Word and Sacraments amongst the people. But here there was presented something of a problem. How was it to be solved? How were the difficulties arising from language, on the one hand, and from the nature of the laws on the other, to be satisfactorily met? The rectors of the Church of England were few. There were none of them, as far as I have been able to learn, settled west of the Blue Ridge at this period, save, possibly, the Rev. Alex. Belmain, who was somewhere in Augusta, from which point he removed, in the Summer of 1783, to Winchester, where he died after a ministry of more than 40 years.\* “The incumbents of the East-

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\*On further investigation I find that for some time prior to 1769, Frederick parish—from which Beckford and Norborns were at the close of that year taken—had a regular minister. In Nov. 1769 the General Assembly passed an act, which—after reciting the facts, that William Meldrum, late minister of the parish, had, by judgment of the General Court, recovered against the late vestry 149 pounds, 12 shillings and one penny, balance of his salary as their minister, also 3 pounds and 9 pence, and 4655 pounds of tobacco for costs, and that the vestry had been also at some charges in their defence—required, “that the present vestry of said parish” should “lay and

ern parishes were not the men," as an Episcopal friend has written me, "for evangelizing among the Indians and frontiersmen." And even if they had been, where could the Church of England man have been found whose services would have been of any value to the masses of the population, acquainted only with the German tongue? Lutheran pastors, on the other hand, were also few. There were but a score or two of them in the whole country. These were deeply interested, however, in the welfare of their destitute brethren in Virginia; and there were young men among them equally familiar with the German and English, in which fact there seemed to open, to the minds of some, a door of hope, nay a clear path out of all their difficulties, for both the churches here. The thought that began to suggest itself was simply this: "Why might not one of these young Lutheran pastors, trained in the use of both languages, be brought to Virginia and be made of service to the numerous members of the Lutheran Church, on the one hand, and to the few of the Church of England, on the other? Does the law stand in the way? We will secure for him the Episcopal authority," said they of the Establishment, "and then every difficulty in the way of meeting the religious needs of the people, whether of language or of law, will be altogether obviated." This was the stroke by which the Gordian knot was to be cut.

And we can only fully appreciate the naturalness of such a suggestion by considering, not only the necessities of the case in question, but, also, the character of the relations maintained by the members and ministers of the Episcopal and Lutheran churches of that period, particularly in Pennsylvania, towards each other. Those relations were peculiarly intimate, cordial and fraternal. If the educated Episcopal rector of a century ago was not more fully informed upon the point than his successor of to day, he certainly was more ready freely and fully to acknowledge, not only that the Lutheran Church held with his own the three Ecumenical Creeds, but, that the connection be-

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assess, upon the tithable persons within their parish, the amount of such judgment, costs, charges," *etc.*, for the reimbursements of the late vestry. *Hening's Statutes*, vol. 8, p. 415.

tween the Thirty Nine Articles of his church and the Augsburg Confession, which is everywhere the distinctive symbol of Lutheranism, is, as the late Bishop Whittingham, of Maryland, frankly said, "most intimate and direct." "In more than one respect," declared the Bishop, in his charge for 1849, "the Confession of Augsburg is the source of the Thirty Nine Articles of the Church of England and America—their prototype in form, their model in doctrine, and the very fountain of many of their expressions; while others are drawn from its derivative expressions and repetitions."\* Archbishop Laurence, in the early part of this century, and Burnet, the celebrated Bishop of Salisbury, sixty years before the period of which I am speaking—to say nothing of other magnates of the Church—have expressed the truth in this matter in substantially the same way. Bishop Burnet, indeed, was but repeating a well-known fact when, in giving his convictions as to the construction of the Thirty Nine Articles, he said, "great regard was had to the Lutheran churches, with whom a conjunction was much endeavored."† These early rectors in Pennsylvania, further, clearly understood, no doubt, and recognized the fact, that, not only for her doctrinal articles, but for her Book of Common Prayer their church was greatly indebted to the Lutheran Reformers: that as Proctor, Humphrey, Hardwicke and others of her communion have affirmed, it was produced, (to use the precise language of the last named writer) "in no inconsiderable degree through the medium of a Lutheran compilation."‡

It is not strange, then, that these educated ministers of the Lutheran and Episcopal churches, thus set down side by side together on these western shores, as at Philadelphia,—though speaking different languages (indeed, only the more, perhaps, *because* speaking different languages,) having this similarity of doctrine and worship, should feel strongly drawn toward one another, and prompted to a sincere interest in and intimate association with one another? And this we find to have been the case. The elder Muhlenberg and Wrangel and the other ear-

\*Quoted in *Ecclesia Lutherana*, by Dr. Seiss, p. 122. †Ibid, p. 121.

‡Ibid, p. 124.

lier pastors of the German and Swedish Lutheran Churches in that locality, were, not only on terms of close personal friendship, with Dr. Smith, Provost of the Academy, and Revs. Peters, Duchee, and other rectors of the English Church, but there were not lacking, as occasion offered and the circumstances warranted, various public expressions of this mutual interest and regard. The journals of the day tell us, for example, that on the occasion of the burial of Rev. J. F. Handschuh, pastor of St. Michael's church, in 1764, "eight bells of the Episcopal church were tolled, in addition to the three on the Lutheran school house," as if in token of a common loss; and at the consecration of Zion Church, in 1769, (which, by the way, was described as the largest and handsomest church in N. America) the English sermon was by the Rev. Dr. Richard Peters, of the Episcopal church. Dr. Muhlenberg was specially invited to visit the annual convention of the Episcopal ministers, and was treated with the utmost deference when he took his seat among them. He was also requested to preach in their church in Philadelphia.\* In view, then, of the needs of the two churches in the Valley of Virginia, and the nature of the relations subsisting between leading representatives of them elsewhere, it is not to be wondered at, as an unnatural thing, that the thoughts and eyes of men should have been turned toward young Muhlenberg—or some one of like fitness for the work—with a view to securing his services here for both.

The proposition looking to this end came, as I have intimated, from the English themselves. On the 4th of May, 1771, James Wood, the founder of Winchester, (afterward colonel of a regiment raised in the lower valley for the Revolutionary war, and in 1796 chosen Governor of the State) evidently having fully conferred with friends at home, as, also, with Dr. Peters and others at Philadelphia, addressed a letter from New York, where he then was on business, to Mr. Muhlenberg, in which he says, that he has been requested by the vestry of a vacant parish in Virginia to endeavor to find a pastor of unexceptional character, either ordained or desirous of being so in the Church of England, who

\**Early Hist. of the Luth. Church in America*, by Dr. C. W. Schaeffer, pp. 55, et seq.

is capable of preaching in both the German and the English languages. He proceeds to describe the value of the living, with the perquisites, as established by the laws, as being "250 pounds, Pennsylvania currency, with a parsonage house and a farm of at least 200 acres of extreme good land, with every other convenient outhouse belonging to the same, which will render it very convenient for a Gentleman's seat." He further says, that he has received information of Mr. Muhlenberg from Mr. Van Orden, of Brunswick, such as leads him to believe that he would fully answer the expectation of the people of the parish, and that if he had not Episcopal ordination, but could come well recommended, the vestry would see to it that his ordination in London would be made certain. He then tells him, that, if he should think the proposals worthy of his notice, he would be glad to have him write an answer to be left at the sign of the Cross Keys, in Philadelphia, where he would remain a few days on his way home from New York, and, if he found him disposed to accept of the living, he would hear further from him. Mr. Wood, clearly in earnest about the matter, adds, in a postscript to his letter, "If you should determine to go to London, I make no doubt of the vestry advancing a sufficient sum to defray the expenses."

Whatever negotiations may have been held between Mr. Muhlenberg and Mr. Wood, such as would be indicated by this letter in connection with what we know of the sequel to the correspondence, it would seem, from the records, that young Muhlenberg was at once favorably enough disposed towards the proposition to determine to come promptly to Virginia to see for himself something of the position in which he would be placed and the work he would have to do. For I have in my possession a copy of a letter by the Rev. Dr. Peters, of Philadelphia, dated the 11th of the month following, and addressed to "Col. and Dr. Hugh Mercer, Esq., at or near Winchester,"—in which he says to his friend Col. Mercer, "I write to solicit your assistance to the bearer, Mr. Muhlenberg, the worthy son of a worthy father, who is among my first and most intimate friends and brethren." He then explains to him the project in hand, as set forth in Mr. Wood's letter, a copy of which he en-

closes, and adds: "Be pleased to acquaint the vestry and Mr. Wood, that the Academy of this city have a very great attachment to the Rev. Mr. Muhlenberg, the father, and that Dr. Smith, myself and Mr. Duchee will gladly write letters to the Society, or to the Bishops and Archbishops, in favor of this young man and promising divine, who is of an amiable disposition and hath gained great esteem amongst both the Lutherans and the English." Further on he writes: "I take the liberty, through your goodness, to recommend this young man to them (the vestry) as one who will answer your purposes *as to both the churches*—that is to say, German and English, and through the divine blessing, prove of general benefit to the interests of vital and scriptural religion without superstition." Finally, he says: "I have sent you one of the sermons which I preached at the opening of the Lutheran Church [Zion] for yourself and some for the vestry, which you will give as you think proper. It will show the constant union and harmony which has subsisted between the Lutheran and the Episcopal Church of England. I mean by sending these sermons to strengthen and increase our love for one another. The matter of the sermon is, perhaps, too spiritual for the generality of Christians, but the introduction conveys a true and clear idea of our old and present intercommunity."\* The general nature of the proposed two-fold arrangement for Germans and English—by which there was to be, not merely a joint bearing of the burdens imposed by the law, but, also, a joint enjoyment of benefits under its protection, in the matter of church privileges,—is made so clear by these letters, the material portions of which I have given, as to render comment unnecessary.

There is one other fact worthy of note, as, no doubt, having weight with the elder Muhlenberg and his associates of the Synod of Pennsylvania, in influencing them to advise, or at least

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\*These letters of Mr. Wood and Dr. Peters,—which are of so much interest and value in this connection—were copied by Dr. H. M. Muhlenberg into his Diary, and are found in vol. 1769-1771, pp. 315, *et seq.* I am indebted to the kindness of Rev. Dr. F. A. Muhlenberg, of Philadelphia, for copies of them made for him by Rev. Dr. W. J. Mann, who has the volumes of the Diary temporarily in his possession.

consent to, the acceptance of the proposition of the English with regard to the congregation in Virginia. It could not be said to be a course altogether without precedent. The King of England himself, although nominally and legally the head of the English Church, was, being of the house of Hanover, a Lutheran. He maintained a Lutheran chaplain and court-preacher at St. James, who, no doubt, had received Episcopal ordination in order that he might legally officiate in the chapel and enjoy the emoluments of the position. At the time that the elder Muhlenberg was on his way to this country, and for many years after, Dr. Ziegenhagen, a friend of his school-days was the incumbent at the King's chapel, whom he visited and consulted as to the work that lay before him, and whose interest in, and efforts for, the welfare of his Lutheran brethren on these distant shores ceased only with his life. The fathers argued, some of them, I doubt not, "If a Lutheran minister, to meet the legal requirements of the case, may properly be re-ordained in London, in order that he may serve as chaplain the Lutheran King of England, why may not young Muhlenberg go over and secure the Episcopal authority in order that he may minister, fully, and without risk of prosecution or persecution, to the many Lutheran Germans in the Valley of the Shenandoah?" This, at all events, was just what was done. Young Muhlenberg accepted the propositions made him; he went over to England and was ordained priest, on the 23rd of April, 1772, by the Bishop of London and Ely, William White, who became the first Bishop of Pennsylvania, being ordained in company with him.

There is an interesting case on record of our early churches in which a course not altogether dissimilar was pursued by the Swedes on the banks of the Delaware, the process, however, being rather inverted. With the Swedish churches the transition in language came much more rapidly than with the Germans. Their congregations were not largely and constantly reinforced in numerical strength from beyond the seas as were those of their German neighbors, and as a consequence the young Swedes much more promptly adopted the language and customs of the English. As early as the ministry of Provost

Wrangel, which began in 1759, the English language was introduced into the public services of the Swedish churches, and after his departure from the country, about ten years later, its continuance was, no doubt, felt to be a necessity. But the ministry of the Lutheran church up to that time being altogether of foreign birth, education and training, neither the Germans nor the Swedes could furnish properly qualified men to officiate in the English tongue in these Swedish congregations. They therefore turned most naturally towards the Episcopalians for ministerial help; and for many years before the close of the last century we find Episcopal clergymen laboring among them, as assistants, until at last, in 1787, the amendment of the charter of the Swedish churches legalized the election of Episcopalian, as well as Lutheran clergymen, as pastors.\* I can readily imagine that some of the older Swedes were a little suspicious of this movement and disposed at first, more or less strenuously, to resist it. But whatever of struggle there may have been over the question does not appear to have been of long duration. The lion soon peacefully lay down with the lamb; but, as the millennium has not yet dawned, it was the old story of his lying down with the lamb inside of him,—for long years ago those Swedish churches on the Delaware were completely swallowed up by the Episcopacy.

Why Muhlenberg settled at Woodstock, instead of Winchester, as from the letters from which I have quoted, the original proposition would seem to have been, I am not prepared positively to say. Neither letter specifies the parish for which a German and English speaking minister was wanted. It may have been in the interests of this just formed parish of Beckford that Mr. Wood, who was almost as well known here as at home, was acting, when he made his overtures to Mr. Muhlenberg, in the letter from New York city. When Muhlenberg returned from England he found that some changes had been made in the boundaries of parishes and counties, and, my own conjecture is, that having some power of choice in the matter, he settled here because it would place him at the very centre of the main body of the German population of the Valley. Be that

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\*Dr. Schaeffer's *Early Hist.*, etc., pp. 57-58

as it may, it was to Woodstock that he came in the fall of 1772, and it was here that he made his home for the brief period of his ministry in Virginia.

But in consenting to the arrangement of which I have spoken did Muhlenberg have any idea of ignoring or repudiating his original ordination by the Synod of Pennsylvania as invalid? or did he regard the new ordination as in any degree materially changing his relations to the church of his fathers? Far from it. The chief inducement to his course, as we have seen, was to secure such advantages under the law as would enable him most satisfactorily to minister to Lutherans. The very first sermon he preached immediately after his re-ordination in London, was in the Savoy chapel, which was a Lutheran chapel. His standing with his brethren in Pennsylvania does not appear to have been changed, for one of the duties with which he came hither charged by the Synod was to make an investigation on its behalf into the case of Rev. Swarbach who was serving the church in Culpeper. By far the greater portion of his work here, as I have had occasion to say again and again, certainly lay amongst the Lutherans. He appears to have been generally recognized and spoken of as a Lutheran minister. Samuel Kercheval, for example, who was an old man when, in 1833, he published his *History of the Valley of Virginia*, who was acquainted with all parts of the Valley and all classes of its population, and whose own personal recollections went back to the Revolutionary war, says in his chapter upon that war, "the Rev. Mr. Peter Muhlenberg, a clergyman of the Lutheran profession, in the county of Shenandoah, laid off his gown and took up the sword." All his personal and family history indicates that he always considered himself, first of all—and, after leaving Virginia, *only*—a Lutheran. When he returned to Pennsylvania at the close of the war, the place of worship for himself and his family was Zion Lutheran church in Philadelphia. He was a leading spirit in the founding of St. John's church in that city, the first exclusively English Lutheran church in America. His children were all baptized, trained up and confirmed in the Lutheran church. His two sons, Major Peter Muhlenberg and the Hon. Francis S. Muhlenberg, lived and died in her communion. When the

General himself died he was buried in the Lutheran church yard at the Trappe, by the side of his father, leaving a bequest in his will to be used for the care of their graves: and, to say nothing of the large family connection prominently identified with her history through all the years following—all of his living grand-children, bearing the Muhlenberg name, (one grandson and three granddaughters) are members of the Lutheran church to-day. What do such facts indicate as to his relations to the two churches? I cannot answer more concisely and accurately than by saying in the words of the Rev. Dr. F. A. Muhlenberg, of Philadelphia, in a recent letter to me,—“*His relations with the Episcopal Church were temporary and exceptional, those with the Lutheran permanent and normal.*”\* There was no hour, from the time of his baptism in infancy to the close of his days, when he was not a Lutheran; and of the sixty years of his life upon earth there were but three in which he could be ecclesiastically regarded—and then only technically and officially—as anything in addition to being a Lutheran.

And now, for a moment, concerning that first church which your fathers of this congregation were interested in building. Were they interested in it? Was it in any sense, or in any part, theirs? The records say, that on the 20th day of April, 1774, Abraham Brubaker granted to Burr Harrison, Taverner Beale, Joseph Pugh, Abraham Keller, Laurence Snapp, George Feller, John Tipton, Jacob Holcman (Holtzman), Henry Nelson, Frederick Stover, Phillip Hoffman and Henry Fravel, “for the use and purpose of building and supporting a church for public worship, a church yard and place of burial for the dead, and such other buildings as may be necessary for the purposes aforesaid, two adjoining lots of ground in the town of Woodstock, each containing one-half acre.” Who was Abraham Brubaker, and what moved him to give his acre of ground? Why, his name alone, in connection with the phraseology of the grant, is

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\*Dr. F. A. Muhlenberg has kindly furnished me many of the facts in the family history, such as here given. The Doctor's wife is a grand-daughter of General Muhlenberg, whilst the Doctor himself is a grandson of the General's youngest brother, Rev. Dr. Henry E. Muhlenberg.

a sufficient answer to that question. He was a German Lutheran: and he gave his land "for the building and supporting of a church for public worship," glad, indeed, no doubt, in view of the arrangements under which the young pastor was prosecuting his work among them, if his English neighbors were also to be benefited by it, but primarily for the religious welfare of himself, his family and his German Lutheran brethren of the community. Who were Keller, Snapp, Feller, Holtzman, Stover, Hoffman and Fravel, the majority of those to whom the grant of the lots was made for this church? Are not their names and their descendants, some of them, with us to this day, here and elsewhere, in our churches? They were German Lutherans, serving indeed as vestrymen of the establishment, as the only way in which they could secure a voice in the disposition of the taxes levied upon them for religious and charitable purposes—but, nevertheless, German Lutherans, engaged jointly with their Church of England friends in erecting a house of worship, not for the English alone but for themselves and their German children as well. Need I ask who were the more frequent and more numerous worshipers in that primitive log church? Just think for a moment. Who were those parishioners of Muhlenberg who were stirred by the fiery and patriotic appeals of that farewell sermon, of which we have so often heard, and, on that cold, January day of 1775, responded by scores and hundreds to the drum-beat of his recruiting sergeant, that they might be enrolled and armed for the resistance of British oppression?\* It is only necessary to answer that although officially designated "the Eighth Virginia," the regiment,

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\*It has been occasionally claimed that the famous farewell sermon was not preached at Woodstock at all; but at one of the churches in the country. Mr. Martin F. Miley, an aged, intelligent and trustworthy citizen of Shendoah Co., says, that his recollection of conversations held on this subject, in his earlier life—particularly with one Joseph Layman—is clear, and that Layman assured him that he being at the time about sixteen years of age, heard the sermon preached in the old log church at Woodstock and was a witness of the exciting scenes which followed it. As Muhlenberg had undertaken to raise a regiment it is not improbable that substantially the same sermon was preached and the same scenes enacted at more than one church in the large county which constituted his parish.

a large proportion of whose ranks were filled on that occasion, was known from first to last, wherever it was known at all, as "the *German Virginia regiment*." Abraham Bowman, succeeding to the colonelcy upon Muhlenberg's promotion, was one of the majors of it and Peter Helphinstine, an elder in our congregation at Winchester, was the other. As I think of this scrap of history I may be pardoned for repeating, that whatever direction might *legally* be given to that first church property, on the mere technical points of an oppressive law, there could be nothing approaching a fair and just disposition of it in any arrangement that ignored the rights of the descendants of the Germans to, at least, an equal share in it.

I do not wish to be misunderstood. The matters to which I allude are far in the past. If I speak of them earnestly it is only in the interests of the truth of history—a history in which, as Lutherans, we naturally feel some concern—and not for the excitement of any improper feeling, much less with a disposition to cast injurious reflections upon any. If, indeed, there be room for reflections, they would, perhaps, fall, first of all, upon our German fathers, who would seem to have been all too negligent of the congregation's rights at the time when, if ever, they might have been successfully maintained; and if there has been the appearance of injustice on the part of any, I for one would attribute it to an imperfect acquaintance with the real facts in the case rather than any willingness, under the sanction of the law, to do a wrong.

The remainder of your congregational history, my brethern, more familiar, and presenting less, comparatively, of special interest, may now be given, in outline, very briefly. Muhlenberg's ministry here, although it has been necessary to say so much bearing upon the exceptional nature of it, was really very brief. Beginning in the autumn of 1772, it terminated in January 1775; the period of but little more than two years being considerably abridged, also, by his absence as a member of the House of Burgesses and of the first convention at Williamsburg. And even before this he was chairman of the committee of safety for the county. He came hither, as we know, in unsettled times. The very air was heavy with the mutterings of the

coming storm, and for the latter half, at least, of his brief residence as a minister it is clear that his time and attention were taken up much more with public affairs than with the affairs of the churches. He returned to Philadelphia at the close of the war and was honorably and usefully employed in the service of his native state, and of the general government to the close of his life. "He was elected a member of the supreme executive council of the state. In 1785 he was chosen Vice President of the commonwealth, and, upon the adoption of the Federal Constitution, was elected a Representative to Congress, serving from 1789 to 1791, from 1793 to 1795, and from 1799 to 1801. In 1797 he was a Presidential Elector; and in 1801 was chosen United States Senator, but resigned in 1802 and was appointed Supervisor of the Revenue for the District of Pennsylvania, and afterwards Collector for the port of Philadelphia, which office he held until his death, which took place near Gray's Ferry, Philadelphia, Oct. 1st 1807, in the 61st year of his age."\*

From 1775 to 1806—a long period of 31 years—the congregation was destitute of regular pastoral service. This was due, in part, to the unsettled condition of affairs during and immediately subsequent to the Revolution; but largely, also, to the scarcity of Lutheran ministers in the country and the urgent demands for their labors elsewhere. This point, however, was not altogether lost sight of by the pastors of that day. The congregation received occasional visits from some of them, at long intervals, and the people, under many discouragements remained true to their church. We find records, for example, of visits by Rev. Henry Moeller, in the spring of 1775; and by Rev. C. F. Wilbahn (probably) in the autumn of 1776. In the year 1786 Rev. Jacob Goering, of York, Pa., in company with Rev. J. D. Kurtz, his brother-in-law, were directed by the Synod of Pennsylvania to make a missionary tour to the vacant congregations in Maryland and Virginia; and the year following Mr. Kurtz made a tour over the same ground alone. In 1792 Rev. Christian Streit, of Winchester, visited the congregation and administered the Communion; in 1793 Rev. J. D. Young,

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\**Sprague's Annals*, pp. 12, 13.

of Martinsburg, made a similar visit; and in 1805 the Virginia Conference held its annual convention here, on which occasion Revs. Streit, Carpenter, Henkel, Foltz and Spindle were present. Although services were few and irregular, and it seemed as if a pastor could not be procured to settle among them, the congregation nevertheless felt moved to put forth efforts for the building of a church, to be in readiness for the time when, in the providence of God, some one might come to break to them regularly the bread of life. Accordingly we find that on the 24th of Oct., 1803, the corner-stone was laid of the brick church which for so many years crowned the brow of the neighboring hill. Short sermons on the occasion were preached by Revs. Streit, Forster and Hoffman,—the last named of the Reformed church. The church was not completed, however, for a considerable period, and, indeed, was only formally consecrated when the Synod of Virginia was organized in it, in 1829, when the dedicatory sermon was preached by Rev. M. Meyerhoeffer.

Rev. J. Nicholas Schmucker, the first regular successor of Muhlenberg, came to the pastorate about 1806 and served it for a period of about 40 years. His services were altogether in the German language. In 1833–34, when Rev. Schmucker had retired temporarily from ministerial work, on account of ill health, Rev. J. Ulrich served as pastor. In 1844, the interests of the large pastorate of which Woodstock formed a part, suffering, in the judgment of the Synod, from the exclusive use of the German language in its churches, Rev. J. F. Campbell was sent hither in compliance with the wishes of those who were anxious for English service. This gave rise to certain difficulties with the general nature of which many of us are familiar—long since, happily, passed away,—of which it is not necessary now to speak. Dr. Campbell was succeeded by Rev. J. P. Cline, of blessed memory, who served this church, in connection with his New Market pastorate, for a period of about eight years. The pastors following have been Rev. L. Keller, for six years; Rev. J. A. Snyder, for five years, including the trying period of the late war; Rev. L. Keller (2nd term) for about three years, after which Dr. Campbell served the church for a year or more as a supply; Rev. P. Miller for nearly eight years; and, finally

Rev. A. A. J. Bushong, the present incumbent, who entered upon the duties of his pastorate May 5th, 1880.

And now, in the providence of God, you have been prompted to enter upon this enterprise of building a new church for your congregational assemblies for the worship of God. In all sincerity and devoutness of spirit we would say, may the blessing of the Triune God be upon you in your labors. Remember, that, "except the Lord build the house, they labor in vain that build it," and let your constant dependence for guidance and help be upon Him. May the memories of your congregational history move you to be ever true to your church and ever ready to devise and execute liberal things on her behalf. May all that was right and good in your past live in your hearts as a holy inspiration to steadfastness in the work of the Lord, and as your thoughts turn to those who sleep in their quiet graves around the sites of the old sanctuary and the new, on the hill so long set apart for sacred uses, may you be stimulated in your present undertaking, not merely to the endeavor to secure an attractive and comfortable church home for yourselves, but that which may justly be regarded as a worthy monument to your fathers, and an important part, also, of your legacy to your children.

## ARTICLE II.

## REPENTANCE.

## AUGSBURG CONFESSION, ART. XII.

By REV. SAMUEL SCHWARM, A. M., Loudonville, O.

Concerning repentance they (*i. e.* our churches) teach, that those who have relapsed into sin after baptism, may at any time obtain pardon when they repent; and that the church ought to grant [absolution] to such as return to repentance.

But repentance properly consists of two parts. The one is contrition, or terror of conscience, on account of known sin. The other is faith, which is obtained from the Gospel [or absolution], which believes that pardon for sin is bestowed for Christ's sake; and comforts the conscience, and frees it from terrors. Such repentance ought to be succeeded by good works as its fruits.

They condemn the Anabaptists who deny that those who have once been justified, can lose the Holy Spirit; in like manner those who contend that some persons attain so high a degree of perfection in this life, that they cannot sin. They reject the Novatians, who are unwilling to absolve such as have back-slidden after baptism, even if they repent; as also those who teach that remission of sins is not obtained through faith, but requires us to merit grace by our good works. (Translation in Book of Worship).

The subject of this XII. Art. of the Confession of Augsburg is, Evangelical or Gospel Repentance. But it speaks more especially concerning repentance for sins committed after baptism. True repentance consists of sorrow on account of sin and of faith in the Lord Jesus Christ, and is, therefore, necessarily always the same, whether for sins committed before or after baptism. The Roman Catholic Church, from whose pales the Confessors were just emerging, taught the doctrine of *Baptismal Regeneration*; and inasmuch as within its pales all were baptized in infancy, consequently, nothing was known about re-

pentance for sins, except as for such as were committed after baptism. And although this article does not express in so many words that sin is remitted in baptism, and the subject brought under the especial care of the Holy Spirit, yet it evidently implies it. That this is really assumed in the article before us may be shown from articles II. and IX. of the same Confession, as also from the writings of the principal confessors, Luther and Melancthon. Art. II. says, speaking of original sin, "It is truly sin and still condemns and causes eternal death to those who are not *born again* by baptism and the Holy Spirit." And Art. IX. says, "Concerning baptism our churches teach, that it is necessary to salvation (according to the Latin copy); that through baptism the grace of God is offered. And that children are to be baptized, who being by baptism offered to God, are received into his favor."

Thus we have in the Art. IX. the declaration that baptism is *necessary* to salvation, and in the Art. II. the statement that it regenerates and cleanses from original sin, which, of course, is the only kind of sin that adheres to the infant. Hence when it is here said, in Art. XII., that such sins as are committed after baptism may be pardoned through repentance, it is implied that all other sin has been washed away through that ordinance. On this the Confession agreed with those whom it opposed, as is stated in the Apology to the Confession, "Our opponents also agree to the Ninth Article, in which we confess that *baptism is necessary to salvation*, and that the baptism of infants is not fruitless, but necessary and salutary."

Luther, in his Smaller Catechism, in answer to the question, "What does baptism confer or benefit?" says, "It effects the forgiveness of sins, delivers from death and the Devil, and confers everlasting salvation upon all who believe it, as the words and promises of God declare." And in answer to the question, "How can water effect such great things?" he says, "Indeed it is not the water that has such effect, but the Word of God that is *with* and *in* the water. For without the Word of God, the water is mere water, hence there is no baptism; but with the Word of God it constitutes a baptism, *i. e.* a gracious water of life, and a washing of regeneration in the Holy Ghost."

Melanchthon considered baptism to be a perpetual sign, or witness, that the forgiveness of sins and the renewing of the Holy Spirit belong especially to the baptized.—the operating cause of this condition being faith, (*Loci Com.*)

Hence we see that the principal framers of the Confession held the view of baptismal regeneration, or the view of Augustine and the Catholic church, which made baptism the "sacrament of the remission of sins." But this "remission of sins" was not the effect of the mere outward application of water, *i. e.* a mere *opus operatum*, but was effected by the word and Spirit of God, connected with this outward sign. Thus true baptism was not merely a proper outward application of water, but it was such an outward application connected with the cleansing power of a divine agency operating through the word of God. In the case of adults, an actual living faith was essential to true baptism, in order to receive this gracious benefit; and even in the case of infants faith was not considered unnecessary. In the case of infants, according to Augustine, whose views the confessors probably held, there was a "substitutive faith of the Church by which the bands of original sin were broken, and the Holy Spirit implanted in the unconscious babe and regeneration wrought." There was according to this view a passive receptivity in the child, which was owing to its position in the Church by virtue of its birth from believing parents.

Whether this is the correct view of baptism is not for me now to determine. I have dwelt on this point in order to get the historical standpoint from which this article of the Confession was written, to get an explanation for the fact that the article on repentance refers only to such sins as are committed after baptism. But let me say further, in passing, that this view of baptism is by no means without its support from the Scriptures and from the history of the early Church, and that it is probably nearer right than that view which makes of baptism (and of the Lord's Supper too) nothing but an empty, meaningless symbol, which may or may not be administered, as may be desired. The word of God connects the inward cleansing by the Spirit with the proper outward application of water: "Except ye be

born of water and the Spirit, etc." And thus the two were connected in the idea of the early Church. It was said of baptism 'that it procured the forgiveness of all existing sin, that it imparted the Holy Spirit and all of his gifts and graces, and that it assured eternal life.' It is true that many of the early Christians ascribed to baptism most mystical and extraordinary effects; but this does not necessarily rob it of all power and make it nothing but a hollow form, as so many deem it in this day. It is certainly no worse to ascribe too great power to baptism, than to ascribe no power to it at all. As a mere *opus operatum*, i. e. nothing but an outward application of water, it is powerless; but where the sacrament is truly used it is God's means to the salvation of the soul.

But while the Confession, on the one hand, here holds out the idea of baptismal regeneration, where there is true baptism, it also on the other hand, presents the idea of a danger of the baptized relapsing into sin. Hence it does not take away the incentive to watchfulness and prayer, so often spoken of in the Scriptures, especially in the discourses of our Saviour. Neither does it take away from the minister the duty of constantly warning and urging to repentance, those who are living in open violation of God's commands and of their baptismal vows. In thus implying the danger of lapsing into sin the Confession opposed the Anabaptists who taught that those who had once been justified could not lose the Holy Spirit. In other words, the doctrine of "once in grace, always in grace," or "the final perseverance of the saints," is condemned. In this the Confession is evidently in accord with the Scriptures and with the experience of the Christian Church, and its opponents are in error. It is possible for even the best and most perfect to lose faith and apostatize. The word of God certainly teaches that one may make shipwreck of faith, and therefore fail of the blessings promised on the condition of faith. Timothy (1 Tim. 1 : 19) is charged to hold his faith and a good conscience; which some having put away, concerning faith have made shipwreck. Again, (1 Tim. 6 : 24) some are mentioned who concerning faith have erred. Our Saviour himself (Luke 8 : 13) mentions such as have received the word with joy, who yet in temptation fall away. And

to what purpose could the frequent warnings in the Scriptures against inconstancy in the faith, be, if there is no possibility of its being lost. Bunyan well sets forth a fact in the experience of the church in making Christian go to sleep in the arbor and lose his roll of assurance when he is only half way up the hill "Difficulty." But over against this danger of falling into sin, this article sets forth the way of recovery through repentance.

The Confession also condemns those who contend that some persons attain so high a degree of perfection even in this life that they cannot sin. In this, too, the word of God and Christian experience are certainly on its side. Great imperfections and almost innumerable defects always remain even in the best of those who profess to love God, partly in respect to their knowledge, partly, indeed mostly, in respect to their practice of known duties. The apostle Paul, did not claim perfection: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus," (Phil. 3 : 12). James says: "For in many things we all stumble," (3 : 2, Revised Ver.) John says: "If we say we have no sin, we deceive ourselves, and the truth is not in us," (1 John 1 : 8). The man who claims perfection needs certainly to pray the prayer of the Psalmist: "Keep back thy servant from presumptuous sins, let them not have dominion over me." Thus we find that in the Augustana, made three-hundred and fifty-four years ago, this doctrine of sinless perfection or perfect holiness, which has been so destructive even in our day, was squarely opposed and condemned. In harmony with this teaching of our grand Confession the Lutheran Church has ever since withstood this heresy that so inflates the human soul with vanity and makes it feel independent of God, and has taught her members to be meek and humble, and to take heed lest they fall.

The Confession further opposes the Novatians, who refuse to grant pardon to those who have lapsed into sin, even if they repent. Novatian led a schism in the Church about the year A. D. 250. He looked upon the Church, not as an institution educating mankind for the enjoyment of God, but as a congregation of saints, already pure, whose very existence would be en-

dangered by having one sinner among them. Hence he would not absolve those who had been excommunicated, though they repented, on the ground that he could not tell whether the repentance was genuine or not. In this he was more strict than the Saviour who permitted a Judas to be among the twelve, and who taught that a brother was to be forgiven even seventy times seven, if he repented and asked pardon; and than Paul who commanded the Corinthians to restore him whom they had expelled, because he was penitent. Although we have no special sect like the Novatians at present, yet we have persons in almost every congregation who are inclined to be too severe in their judgment of weaker Christians and put but very little confidence in those who have fallen though they sincerely repent. They withhold all sympathy, instead of helping as a brother should, and then when the weak brother falls, as he probably will if so forsaken, they declare it is just as they expected. It is certainly well that we are cautioned on this point.

And lastly this article of the Confession opposes those who teach that the remission of sins is not to be obtained through faith, but that the remission of sins must be merited by good works. This is the error that is here especially condemned. This was the great heresy of the Roman Church, and it was the one cause, above all others, that led to the valiant protest of the Reformers, and to the drafting of the Confession of Augsburg. Man, according to the teaching of Rome, was not saved through "repentance towards God and faith in the Lord Jesus Christ," (Acts, 20 : 21), but really without Christ, by the merits of his own works. Instead of the plain and simple doctrine of *repentance*, which the Confessors bring to the front, there had grown up a huge system of works, called Penance, which was dignified in the Church by being made a sacrament.

At first Penance consisted merely in certain public manifestations of repentance, required by the Church from those who had been excluded on account of scandals, and who desired to be restored. But gradually Penance was enlarged so as to extend to every sin, even the most secret, and was considered as a sort of punishment to which it was necessary to submit in or-

der to obtain the forgiveness of God and the absolution of the Church. At first this Penance was imposed by the Church, *i. e.* by the members, but afterwards it became to be the especial functions of the priesthood, to whom confession had to be made. Thus ecclesiastical penance was confounded with Christian repentance, without which there can be neither justification nor sanctification. Instead of looking to Christ for pardon, through faith, it was sought for principally in the Church, through penitential works. Great importance was soon attached to outward marks of penitence, to tears, to fastings, to mortifications of the flesh. The inward renewal of the heart, which alone constitutes a real conversion was overlooked. The penitential works thus substituted for the salvation of Christ, multiplied in the Church from the days of Tertullian down to the thirteenth century. Men were required to fast, to go barefoot, to wear hair-cloth, to quit their homes and their native lands for distant countries, or to renounce the world and to embrace a monastic life. In the eleventh century voluntary flagellations were added to these penalties; somewhat later they became a craze in Italy. Nobles and peasants, old and young, even as young as five years, whose only covering was a cloth around the middle, went in pairs, in hundreds and thousands and tens of thousands, through the towns, villages, and cities, visiting churches in the depths of winter. Long before the craze had reached such a pitch, the priest-ridden world sighed for deliverance. The priests themselves realized that unless a remedy was discovered, their usurped power would slip from their grasp. Accordingly that intricate system of indulgences, by which the Church bartered in the sins of mankind was originated. The penitents were told they could not accomplish the tasks imposed upon them. The priesthood therefore volunteered to take this heavy burden upon themselves. Instead of a seven weeks fast the penitent was to pay twenty pence if rich, ten if less wealthy, five if poor, and so on for other things. The Papacy soon discovered the advantages that might be taken from this scheme of indulgences, and the following doctrine was speedily invented, to secure desired funds to the treasury of the Church. It was said that Christ had done much more than was necessary to merely reconcile

God to man; that one drop of his blood was sufficient for that, but he shed his blood copiously, that the Church might have a treasury which eternity cannot exhaust. To this treasury had also been added the extra merits of the saints. The disposition of this inexhaustible treasury was given to the Pope as the vicar of Christ on earth. He had the power to apply these merits of Christ and the saints to the credit of each sinner for sins committed after baptism according to the measure and quantity of his sins, or rather according to the amount of the sinner's cash. And in order to create a still more ready sale for the treasure at his disposal, the Pope, receiving the idea from the Alexandrian philosophy, added Purgatory to his domain, in the fires of which, it was said, the soul had to expiate the sins for which it failed to make a complete satisfaction here. But by the purchase of indulgences the soul might escape the fires of this intermediate state, in which it would otherwise be retained. Thus satisfaction could be made with money for the sins of the deepest dye, such as incest, murder, adultery, etc.—the one great essential to the procuring of pardon being money or its equivalent.

It was this abominable and soul destroying system of Penance, which was held as a sacrament in the Church, that the Protestants especially condemned in this article of the Confession. To this horrible system they oppose the scripture doctrine of *Repentance* for the remission of sins, without the intervention of any good works or merit on the part of the penitent; teaching that good works ought to follow as fruits such repentance and forgiveness. The Bible doctrine of repentance had become completely obscured or entirely lost, in the Church. For centuries before Lurher's day there were only the most dark and confused writings on this all-important subject. The people could get no just conception of repentance from the instruction they received from the priesthood. Even after Luther had begun the work of the Reformation he could challenge, in vain, the whole Roman Church to produce a single theologian who could direct a soul so that it might understand and know how sins are really forgiven. The only way of pardon the Church knew was to merit it, *i. e.* work it out or else buy it. It

was in the meshes of this doctrine of Penance that Luther himself had been entangled. It was this that took him into the Augustinian monastery at Erfurt. For years he strove to become meritorious in the sight of God, but he found no relief until he fell dead to self at the foot of the cross of Christ. Hence this article might very properly be taken as the expression of the personal experience of that prince of Reformers. It was not in penance, but in repentance that he found peace.

But we must turn now to the subject of repentance proper, of which this article more especially treats. "Our churches teach that those who have relapsed into sin after baptism, may at any time obtain pardon, when they repent." Thus the Confession makes repentance the condition for the pardon of sins. But what is repentance? According to the views of the Confessors it consisted of two parts, *contrition*, the brokenness of heart, or terror of conscience, because of known sin; and *faith*, which arises from the contemplation of the promises of God, that for Christ's sake he freely bestows pardon for sin and thus comforts the heart and frees from terror.

The Greek word *μετάνοια*, from the verb *μετανοέω*, which is rendered by our word repentance, was used by the classical writers to denote a change in a person's opinions, aims, or disposition, with respect to a particular thing. They did not use it particularly to denote any alteration in the moral state of the mind and heart. It was first used in this sense by the Grecian Jews, and was derived from the Septuagint, where it was used to render two Hebrew words *שׁוּב* and *נָתַם*. Even in the New Testament it is used in a wider and a narrower sense. It sometimes expresses the change of one's opinions in reference to a religion, and his changing of his religion, especially from heathenism to Christianity. Hence Paul preached *repentance* towards God and faith towards the Lord Jesus Christ. And it also sometimes denotes the beginning of an abhorrence of evil which one has committed, and a determination to undo it. In this sense Judas is said to have repented. But it more commonly means the entire moral renovation or conversion of men, in the widest and truest sense; *i. e.* the internal, or moral re-

newal of the heart and of the whole disposition. This is the repentance, which is wrought by godly sorrow, which needs not to be repented of (2 Cor. 7 : 9-10). This is the repentance that is illustrated in the case of David, of Peter, of the publican, of the prodigal son. This is the repentance of which the Confessors speak in this xiiith article. "This repentance," says one, "is different from what is usually called moral improvement, or even higher civilization and development, in which the inner kernel of life has remained the same, without the slightest change. It is also to be distinguished from a partial laying aside of evil habits, while others of a like character are retained, or of a temporary desertion of sinful ways to which the sinner soon returns again. True repentance is not merely turning to the Church, to virtue, to religion, but a returning to God, whose paths have been deserted for those of the world. It begins with a turning of one's thoughts into oneself, reveals itself in turning away from sin, and celebrates its triumph in the turning of the entire internal and external life to him who is the source of both. In short, repentance in relation to God and his will is a new and unconditional Yea, in place of the former Nay; not the continuation of the old, but the beginning of a new line, an entire renewal of life." "True repentance," says another, "does not consist of giving up particular sins and vices, but in renouncing sinful dispositions and principles, in the turning of the heart from the love of sin to the love of goodness. Particular outbreaks of sin may be compared to particular outbreaks of disease; attempting to remove these will be in vain, unless the disease is entirely cured. In the same way we should strive, not only to be rid of particular sins, but to be renewed in the whole temper of our souls."

From regeneration repentance is only distinguished in form; it is really the same thing, the former being viewed from the divine side, the latter on the human; men must be born again by God, but they must themselves repent. Man, of course, unaided is not able to produce this wonderful change in his moral nature, but in the *word*, the *Church*, and the *sacraments*, accompanied by the Holy Spirit, God renders him His gracious assistance, which it is his duty to accept and use for his own sal-

vation. Thus by the precepts and threatened penalties of the Law, by the exhortations and promises of the Gospel, and, may I not say, by his providences, God strives to lead man away from the love of sin to a love of that which is good and right. If he is not thus led, it is not because God has not done enough for him, but it is because he will not, thus using the liberty which God has given him to his own destruction.

That such a change of mind and disposition is absolutely necessary is evident from Scripture and reason. Christ himself said, "Except ye be converted and become as little children ye cannot see the Kingdom of God." The change here declared necessary is evidently the same as that which was in the minds of the Confessors. It is a complete change of the heart and the course of life. Paul says: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." The great necessity of repentance on the part of man in order to realize the pardon of sin is shown from the fact that it has been the one great theme of the preachers of every age. The Prophets called unto Israel, saying: 'Repent, and turn yourselves from all your transgressions, so that iniquity may not be your ruin.' The forerunner of Christ made his appearance as a voice crying in the wilderness: "Repent ye, for the kingdom of heaven is at hand." This was the burden, too, of the ministry of the blessed Son of God. The Apostles continued the call. Peter on the day of Pentecost cried: "*Repent*, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." Paul said to the Athenians, on Mars Hill: "The times of this ignorance God winked at, but now he commandeth all men everywhere to *repent*." And judging even from the standpoint of reason, repentance is absolutely necessary. It would be suicide for a government to pardon rebels so long as they are in actual rebellion; so pardon on the part of God towards rebels, without a change of disposition on their part, would certainly be subversive of his government. Thus repentance is absolutely necessary. Without it there can be no forgiveness and restoration. Christ said to the Jews: 'Think ye that those Galileans, whose blood Pi-

late mingled with their sacrifices, were sinners above all the Galileans. I tell you nay, but except ye repent ye shall likewise perish.' 'Or those eighteen on whom the tower in Siloam fell, were they sinners above all that dwell in Jerusalem? I tell you, nay.' In these passages he declares repentance to be necessary not only for such as were supposed to be great sinners, but for all.

But on the other hand it is just as evident that according to the Scriptures Christ made an atonement for the sins of mankind, and hence all that is really necessary on the part of man to receive the pardon of his sins is a change of heart and of mind—or *repentance*. And even this very change is wrought in him by the gracious power of the Holy Spirit operating through the means of grace, if he but makes a sincere use of those means. Hence we see the wisdom of the Confession in making, in spite of all opposition, *repentance* the *indispensable* and the *only indispensable* means of obtaining pardon. And the Church, as the Confession says, 'ought to grant absolution to such as return to repentance,' *i. e.* the Church ought through the preaching of the word, through the sacraments, and through the use of the keys, to emphasize the fact that God does really, for Christ's sake, pardon all who sincerely repent, so that they may not continually be in doubt and gloom, but may, as God intends, have joy and peace in believing.

This repentance, according to the Confession consists of two parts. The first of these is *contrition*, or terror of conscience because of known sin; *i. e.* a sorrowfulness of heart arising from the heinousness of sin in the sight of God, from the fact that all of his benefits have been requited with the basest ingratitude; and terror of conscience because of the consciousness of merited punishment. This element of repentance is especially prominent in many of the cases given us in the Scriptures. David says: "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head; as an heavy burden they are too heavy for me, I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness

in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart, Lord, all my desire is before thee, and my groaning is not hid from thee. I will declare my iniquity; I will be sorry for my sin, (Ps. 38). Also in the 50th Psalm: "The sacrifices of God are a broken spirit, a broken and contrite heart thou wilt not despise." So, too, we are told of Peter's repentance, that he "went out and wept bitterly." The same element is seen in the repentance of the publican, when he smites upon his breast and cries: "God be merciful to me the sinner." These citations from the Scriptures make it evident that the first element of true repentance is a *genuine sorrow* towards God, *i. e.* an inward grief because we have not only broken his law, but have repaid his benefits with basest ingratitude. This teaching of the Confession is sustained, too, by the experience of Luther himself, who brought himself near to the grave by his sorrowing on account of his sins.

This sorrow or brokenness of heart is both necessary and salutary. Without it there is reason to doubt whether sin is really comprehended as sin, as being the abominable thing which God hates. A lively knowledge of sin as a great evil against God and man, necessarily involves unhappy feelings and sorrow.

If we do not have such a feeling in reference to sin, how can we truly repent of it? Why should I repent of or forsake or change my mind in reference to a thing that I do not conceive to be evil or wrong? There can be no genuine repentance without this feeling of sorrow being involved to a greater or less degree. And there is no sufficient resistance of evil without it. We are drawn to sin by the strength of our passions, and cold reason is far too weak to afford the necessary resistance. Other feelings must, therefore, be opposed to those which incline us to sin, in order to counteract their influence. This sorrow for sin is therefore highly beneficial and essentially involved in radical and true reformation. Hence Paul speaks of it as a sorrow that is acceptable or agreeable to God, and needs not to be repented of.

But while such a sorrow is necessarily present in all true repentance, it is not always of the same degree nor manifested in the same way by all. As to these things it will be determined

more or less by the degree of guilt, by the natural temperament, by the extent of one's knowledge, and, it may be, by the age in which we live. While such a feeling is necessary, we have no definite scale by which it can be measured. It is only sufficiently great, says Knapp, "when it produces in us a constant aversion to sin, remaining through our whole lives." The great requisite here is sincerity of heart. We should be sure that our sorrow arises from the fact that we have offended God and injured our fellowmen. It should arise from a realizing view of our guilt and unworthiness, and not merely from a fear of punishment. There is a false sorrow as well as a true. This we see in the case of Saul and of Judas. And Paul says: "The sorrow of the world worketh death." Luther laid especial stress upon this sorrow for sin; and in this he differed from Calvin who did not especially insist on it. It seems to me that one great lack of our times is a deep and abiding conviction of the sinfulness of sin. It is looked upon too much as simply an imperfection in human nature, as a very unfortunate thing for the race, but not as a thing that is thoroughly dyed with guilt and merits the sorest punishment. Men even talk of eliminating it by education and culture. It may almost be said of our day as it was during the Pelagian controversy: "In earlier times at any rate forgiveness cost something, now men simply forgive themselves."

The second element of true repentance, according to the Confession, is *faith*. Historical faith must go before repentance, but justifying or saving faith necessarily grows out of it and is a part of it. Unless a person believes that though sin is displeasing to God, he has provided a Saviour through whom it may be pardoned, there would be no inducement to repent. Hence a belief in the historical fact of a Redeemer must go before repentance; but a justifying faith can only come after, for there can be no declaring free from sin till there be first a determination to turn from sin and forsake it. But true repentance, *i. e.* a repentance that needs not be repented of, must lead to this saving faith. The idea of God in wounding the soul is that he may bind it up and heal it with the precious ointment of the Gospel promises. When the soul, filled with sorrow and ter-

ror, because of its guilt, knows not whither to fly for refuge, then the precious promises of the Gospel: "God so loved the world, that he gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life"—"He that cometh unto me I will in no wise cast out"—"Come unto me all ye that labor and are heavy laden and I will give you rest"—sink deep into it, and it casts itself upon the Saviour and finds joy and peace in answer to its faith. Thus the truly penitent soul turns its eyes humbly and trustingly from self to the grace of God in Christ, and dies to sin to live anew to Christ. Thus it is freed from terror, as the Confession says, and the conscience is comforted. Contrition and faith, therefore, are rightly included in true repentance, and there can be no true repentance when either is entirely lacking. Melancthon says on this subject: "Inasmuch as our opponents condemn what we have stated in regard to the two parts of repentance, we must show that not we, but the Scriptures have thus set forth these two parts of repentance, or conversion. Christ says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' The labor and heavy burden of sin of which Christ speaks are the sorrow for sin, the great terror of the wrath of God felt in the heart. The other, the coming to Christ, is faith, that believes that for Christ's sake sins are forgiven us, and that by the Holy Spirit we are born again and made alive. Therefore these two parts must be the most important parts of repentance, namely, sorrow for sin and faith in Christ. So in Mark (1 : 15) Christ says: 'Repent ye and believe the gospel.' First he makes us sinners and alarms us, and then he comforts us with the announcement of the forgiveness of sins."

It is wonderful what a clear idea the confessors had on this great doctrine, on emerging, as they did, from a Church which was in almost Egyptian darkness on this subject. There is nothing of the change called conversion, or the new birth, left out of their definition of repentance. The two parts include the whole change, and the process is not finished if either is wanting, but where both are manifest there is found the perfect man in Christ Jesus. It was only by a profound study of the word of God and a minute analysis of their own internal exper-

ience that, situated as they were, it was possible for them to arrive at so clear a conception of the truth on this point. There are many ministers of the gospel at the present day who might profit largely by a thorough study of this article. There are some who are continually urging men to believe, without pressing home the fact that they are great sinners in the sight of God. They talk about the dignity of man and the supreme goodness of God, until their hearers get the idea that God will be highly favored if he is permitted to take them just as they are. Without a feeling of being lost, there will be no true seeking; without a fear of punishment, there will be no fleeing to a refuge of safety. This the confessors clearly saw. There are other ministers who are continually fulminating the thunders of Sinai. They wound, but they forget to bind up with the precious ointment of the gospel. This is also a one-sided view. We ought not to be content only to wound, but we ought also to pour the precious oil and wine of Christ's merits into the wounds and thus bind them up. It is better, perhaps, to wound and fail to bind up, than to make men satisfied with self without being wounded; but either is an incomplete process. There must be both wounding and healing—wounding for the purpose of applying the healing balm. Here lies the true mission of the gospel preacher.

Such repentance, say the confessors, ought to be followed by good works as its fruits. The word "ought," in this connection, is absolute. Such a repentance cannot but be followed by good works as its fruits. Where there is this true repentance there must be the new obedience. It is impossible to renounce the devil with all his works and ways and yet at the same time serve him just as we did before. As a tree is judged by its fruits, so repentance must be judged by the life to which it leads; if it leads to holiness, it is genuine, if to unrighteousness, spurious. Repentance is not one act which is done once for all time, but it is a continual turning to God. Day by day the cry of the truly penitent is,

"Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross

That raiseth me ;  
Still all my song shall be—  
Nearer, my God, to Thee !  
Nearer to Thee !"

Such repentance ought not to be delayed. To live in known sin, without repentance, is to expose one's self to the condemnation of a justly offended God. There can be no reasonable excuse for it. Such a life is especially displeasing to him with whom we have to do. Hence it is the duty of every Christian to examine himself daily in the light of the word of God, and by the help of the Holy Spirit, so that he may know that he is living in a truly penitent state.

It is marvelous what a breadth and depth this Confession of ours has. One is almost inclined to believe its authors inspired. It may have flaws, but where can be found a clearer and more comprehensive statement of the fundamental doctrines of the word of God? It is sometimes asked by the ignorant: "Do the Lutherans believe in experimental religion?" No one can thoroughly study this article and not be compelled to answer that question in the affirmative. Where is there a clearer exhibition of the change in conversion or the new birth? But according to the Lutheran view, feeling alone is not sufficient proof for the fact of the new birth. The feeling must be followed by a life bearing good fruits.

## ARTICLE III.

## THE CONVERSION OF JOHN WESLEY AND HIS INDEBTEDNESS TO MARTIN LUTHER.

By SIMEON W. HARKEY, D. D., Irving, Ill.

In the experience of men of all ages and lands true religion must always be the same. Individuals and nations are variously affected by country and climate, and differ as to customs, talents, education, training, and surroundings. Their systems of philosophy and modes of thinking differ and change; their religious creeds, forms of worship and church government are various; but true godliness is always the same in ancient and modern times, whether among civilized or heathen people—the inhabitants of "Greenland's icy mountains," or "India's coral strand." The conversion of the apostle Paul in Asia, in the early days of Christianity, was somewhat peculiar, being *miraculous*; but in the *inward* change produced by the Spirit of God, it was the same as that of Luther in Germany in the beginning of the sixteenth century, and of Wesley in England in the earlier part of the eighteenth. Knowledge of sin, godly sorrow on account of it, "repentance toward God, and faith toward our Lord Jesus Christ," are always the same. No persons are truly converted who have not been brought to see the holiness and justice of the divine law and their own sinfulness, their guilt and danger, their lost and ruined state, and their utter inability to save themselves, and that there is salvation in Christ alone. The foundation of the whole is *faith in him*. There is no pardon, no justification, no peace with God, no good hope of heaven, except by faith in the Lord Jesus Christ, and this is always the same. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," John 3 : 36. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5 : 1. All this is illustrated to a remarkable degree in the conversion and religious experience of that extraordinary

man, the Rev. John Wesley, the great founder of the Methodist Episcopal Church. We propose in this article, to review the history of his conversion and religious experience, especially in the earlier part of his career, to show how Wesley was indebted to Luther for a correct apprehension of the subject of justification by faith and a present salvation from sin, as well as his doctrinal system and church polity. The subject is intensely interesting, and cannot be attentively read by any sincere inquirer after truth without great benefit. I have often heard it stated, and seen it asserted in the writings of a certain class of men, that the Reformation under Luther was rather a *political* movement—a liberation of the human mind from the bondage of ages—a breaking of the power of the Pope of Rome—a correction of doctrinal errors and Church abuses, than a revival of true religion. The late Dr. Durbin of the Methodist Church, stated, at a missionary meeting held in Springfield, Ohio, in December, 1851, "that the *third* (Reformation) period of the Christian Church was characterized as the restoration of the Church from errors in *doctrines* and *forms*; and the *fourth* period as the restoration of spirituality to the Church through the instrumentality of the Moravians and Wesley." "The Reformation of the sixteenth century had little spirituality in it." This language Dr. Durbin used in the morning meeting, and, by request he said, repeated it in the evening meeting, and added, "And will any intelligent man dare to deny it."—*Excelsior Visitor*, Vol. 1, No. 8.

The idea seems to have been that the work of Luther was indeed great and good, as far as it went, but was rather *external* than internal, and that it was left for Wesley to complete what Luther commenced—to give us, under God, a *soul*-Reformation—a revival of true religion in the *hearts* of men, which otherwise were, and would have remained in a state of cold and dead formalism. But this is a great mistake, unjust to Luther and the Reformation, and utterly contrary to all the facts in the case. It is not true that there was but "little spirituality" in the Reformation—that Luther fashioned merely the *body* of it, leaving Wesley to breathe into it the breath of life," that it might have

a "living soul": but it is true that Wesley's own soul caught the fire of vital godliness at Luther's altar! Luther did not build merely the walls and finish merely the exterior of the grand temple of Protestant Christianity, leaving it to Wesley to complete it internally, and place a living worship there: but Wesley himself came into Luther's spiritual temple, and there lost his "load of sin," obtained peace of conscience and peace with God, and was made to "rejoice with joy unspeakable and full of glory." Luther could not learn of Wesley who was born 220 years after him; but Wesley is immensely indebted to Luther for all that he became spiritually, and for his system of doctrines and church polity. All this will appear abundantly from the interesting narrative of facts, taken largely from Methodist authorities, which we shall now submit.

It is however true, that after the death of Luther and the great and good men of his time, there had come a sad decline in true religion, both on the continent of Europe and in England. Great contentions and disputes had arisen among theologians and philosophers and turned away the minds of men from spiritual Christianity. War had spread its desolations and immoralities over the nations. "The Thirty Years War" had prevailed from 1618 to the "peace of Westphalia" in 1648, and made sad havoc of everything good. The word of God was pushed aside and neglected, and by vast numbers of the clergy the true gospel was not preached. Many were "spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," Col. 2 : 8. Mosheim speaks of the "tumultuous and violent spirit of the contending parties" during the seventeenth century—of the failure of many efforts at reconciliation made even by kings and princes. "The only kind of philosophy taught in the schools was that of Aristotle, dressed up in that scholastic form which increased its intricacy and subtilty, and that any attempt to reject the Grecian oracle, or to correct its decisions was looked upon as of the most dangerous consequence to the interests of the Church, and as equally criminal with a like attempt upon the sacred writings." "The defects and vices of the clergy of this century," he further says, "though overwrought by some writers, were not few."

They were charged with being "arrogant, contentious, despotic, uncharitable—destitute of Christian simplicity and candor—fond of quibbling and dispute—judging all things by the narrow spirit of party—treating with the utmost antipathy and aversion those who differed from them very slightly in religious matters." "The less considerable among them were charged with ignorance, neglect of the sacred duties of their stations, want of talent as public teachers, avarice, indolence, want of piety, and corruption of manners." Mosheim adds: "They were not wholly irreproachable with respect to the matters that are here laid to their charge." \* \* "It must be acknowledged that during the greatest part of this century, neither the discourses of the pulpit, nor the instructions of the schools, were adapted to promote, among the people, just ideas of religion, or to give them a competent knowledge of the doctrines and precepts of the gospel. The eloquence of the pulpit, as some ludicrously and too justly represented it, was reduced in many places, to the noisy art of bawling during a certain space of time, measured by a sandglass, upon various points of Theology, which the orators understood very imperfectly, and the people not at all!"

And in regard to the Universities he says: "They spent more time in subtle and contentious controversy, than in explaining the Scriptures, teaching the duties of morality, and promoting a spirit of piety and virtue, and though this charge is only too just, yet it may be somewhat alleviated by considering the nature and circumstances of the times." \* \* "Aristotle reigned in the schools with despotic authority." But neither the limits of this article, nor our object in writing it, will allow us to pursue this subject any farther now.

But the fire that God had kindled by Luther could not be put out. It might be smothered for a time by the rubbish of scholasticism, but was bound to break forth again in all its brightness and beauty. It was during this time of sad decline that the great SPENER was born, to whom justice has never been done, especially by English writers on this subject; nor have the extent and influence of his labors upon modern revived Christianity been at all properly understood or appreciated.

Philip J. Spener, D. D., was born at Rappolsweiler, Upper Alsace, Germany, on January 13th, 1635, just 68 years, 5 months, and 4 days before the birth of John Wesley. He obtained his A. M. from the University of Strasburg in the 18th year of his age, and subsequently became an excellent oriental scholar. For a year and a half he was the teacher of the Princes, Duke Christian and Duke Earnest John Charles. Afterwards he devoted 6 years to the study of theology. In 1663 he was appointed Professor at Strasburg, which position he held for 3 years, when, in 1666, he accepted a call to Frankfort as pastor, where he remained 15 years, till 1681, when he removed to Dresden and remained there 10 years, till 1691, when he removed to Berlin, where he spent the remainder of his life, and where he died in 1705, at the age of 70 years, two years after the birth of Wesley. It will thus be seen that Spener's life and labors, continued for fifty years, *preceded* those of Wesley. He commenced his "Colleges of Piety" (*Collegiæ Pietatis*) at Frankfort in 1670, when he was 35 years of age, and 68 years before the conversion of John Wesley. He was a devout and holy man, and a mighty and most successful preacher of the Gospel, and by his sermons and intercourse with princes and great men, as well as by his writings, moved almost the whole of Europe. Those "colleges of piety," which he established, were private devotional meetings for the study of the Scriptures and the promotion of vital godliness. They were established in many places, and ultimately in all the Christian world. The people met in private houses and halls, to sing, pray, and read the Scriptures, and expound them, not in a dry and critical way, but in a "strain of practical and experimental piety." Thus commenced the great *Pietistic Revival*, in the best sense of the term, which extended over large portions of Europe, and into America, and is in fact going on still. Wesley was not the *author* of this movement, but himself a child of it, and acted his part well in carrying it forward in England and America. Spener was, under God, the originator of this great work.

But we cannot pursue this subject any farther just here—we shall return to it again. We wish now to look more especially

at the state of things in England at the time that Wesley appeared.

It is affirmed as a matter of well-known history, that the former part of the eighteenth century, at the beginning of which Wesley was born, "was unquestionably the most unevangelical period that had ever occurred in England since the Reformation was completed. A host of infidel writers appeared whose works were then in full circulation, and the higher and more influential classes of society were especially corrupted by their poison.

\* \* By many it was regarded as a settled point, that Christianity was a fable, which they were justified in holding up to public reprobation and scorn, for the manner in which it had restrained the appetites and passions of mankind. \* \* The nation was on the brink of ruin, both with regard to religion and public morals; and unless God in his merciful providence had raised up some extraordinary means of counteracting the evils which were then in full operation, the consequences must have been most disastrous. The age was not so remarkable for any one particular vice or crime, as for a general abandonment to ungodliness, and to profligacy of manners. Persons of rank and fashion laughed at religion, and the common people wallowed in sin."\*

The Rev. J. C. Ryle, D. D., Lord Bishop of Liverpool, in his "Christian Leaders" of the last century, gives us some most striking facts in regard to the sad state of religion and morals in England, when Wesley commenced his work. He says: "The state of the country in a religious and moral point of view, in the middle of the last century, was so painfully unsatisfactory, that it is difficult to convey any adequate idea of it. English people of the present day, who have never been led to inquire into the subject, can have no conception of the darkness that prevailed. From the year 1700 till about the era of the French Revolution, England seemed barren of all that is really good. How such a state of things can have arisen in a land of free Bibles and professing Protestantism is almost past comprehension. Christianity seemed to lie as one dead, insomuch that you might

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\* *Centenary of Methodism*, by Rev. Thos. Jackson.

have said 'she is dead.' Morality, however much exalted in pulpits, was thoroughly trampled under foot in the streets. There was darkness in high places and darkness in low places—darkness in the court, the camp, the Parliament, and the bar—darkness in the country, and darkness in town—darkness among the rich and darkness among the poor—a gross, thick religious and moral darkness—'a darkness that might be felt.' \* \* \*

The Church of England existed in those days, and the non-conformist body existed. They existed with their ten thousand clergy, but they could hardly be said to have lived. They did nothing; they were sound asleep. \* \* \* Natural theology, without a single distinctive doctrine of Christianity, cold morality, or barren orthodoxy, formed the style of preaching both in church and chapel. Sermons every where were little better than miserable moral essays, utterly devoid of anything likely to awaken, convert, or save souls. And as for the weighty truths for which Hooper and Latimer had gone to the stake, and Baxter and scores of Puritans had gone to jail, they seemed clean forgotten and laid on the shelf."

"When such was the state of things in churches and chapels, it can surprise no one to learn that the land was deluged with infidelity and skepticism. The prince of this world made good use of his opportunity. His agents were active and zealous in promulgating every kind of strange and blasphemous opinion. Collins and Tindal denounced Christianity as priestcraft. Whiston pronounced the miracles of the Bible to be grand impositions. Woolston declared them to be allegories. Arianism and Socinianism were openly taught by Clark and Priestly, and became fashionable among the intellectual part of the community. Of the utter incapacity of the pulpit to stem the progress of this flood of evil, one single fact will give us some idea. The celebrated lawyer, Blackstone, had the curiosity, early in the reign of George III., to go from church to church, and hear every clergyman of note in London. He says that he did not hear a single discourse which had more Christianity in it than the writings of Cicero, and that it would have been impossible for him to discover, from what he heard, whether the preacher was a follower of Confucius, of Mahomet, or of Christ."

Archbishop Secker said in one of his charges: "In this we

cannot be mistaken, that an open and professed disregard of religion is become, through various unhappy causes, the distinguishing characters of the age. Such are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance, and fearlessness of committing crimes in the lower part, as must, if the torrent of impiety stop not, become absolutely fatal. Christianity is ridiculed and railed at with very little reserve, and the teachers of it without any at all." "The majority of the bishops of those days, to say the truth, were mere men of the world. They were unfit for their position. \* \* And what were the parochial clergy? The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. They neither did good themselves, nor liked any one else to do it for them. They hunted, they shot, they farmed, they swore, they drank, they gambled. They seemed determined to know everything except Jesus Christ and him crucified." \* \* "When they assembled, it was to build one another up in earthly-mindedness, prejudice, ignorance, and formality." "To do as little, and preach as seldom as possible to empty benches!"

In the mean time the Lord was not asleep, nor were the true principles of the Reformation dead. The Pietistic principles of Spener spread widely, and were well supported in many parts of Germany, and some rays of the divine light flashed even into England. Many ministers and churches in Germany were roused to action, and the spirit of inquiry into these matters began to prevail quite widely. One of the most eminent and useful men that rallied to the standard of Spener was Augustus Herman Francke, the great founder of the Orphan House and University of Halle, which institutions are still in existence, and have for nearly two hundred years been sending forth mighty streams to "make glad the city of God." Hundreds of ministers have been educated there, who have exerted an undying influence upon the religious destinies of the world. Francke was born in 1663, and was therefore 28 years younger than Spener. He died in 1727, some eleven years before the conversion of John Wesley. "Francke first began to lecture on the practical interpretation of the Scriptures at the University of Leipsic in 1681,

and, by the divine blessing, met with so much success, that the enemies of genuine and spiritual religion were roused against him, and attacked him on all sides. But he was defended by the celebrated Thomasius, then residing at Leipsic. Francke then accepted an invitation to preach at Erfurt, where his sermons attracted such numbers, among whom were many Catholics, that the elector of Mentz, to whose jurisdiction Erfurt then belonged, ordered him to leave the city within twenty-four hours! On this he went to Halle, as Professor in the new University, at first of the oriental languages and afterwards of theology.\* Here his true work commenced, and here he spent the remainder of his life. We have now come down to the times of Wesley, and wish to direct special attention to him.

John Wesley was born on the 17th day of June, 1703, at Epworth, Lincolnshire, England. His father was the Rev. Samuel Wesley, "A man of superior learning and stern integrity, and a minister in the established Church of England." His mother was Mrs. Susanna Wesley, "a woman of extraordinary sense and piety." Their children were trained in the Established Church, and they were "among the strictest of the strict Churchmen, and deemed it scarcely possible that salvation could be attained in any religious community but their own." Under the instructions of his excellent mother John became remarkable for the seriousness of his spirit, and the general propriety of his behavior; so that at the age of eight years he was admitted to the sacrament of the Lord's Supper. When he was eleven years old, he was sent to the Charter-House School in London, where he was soon distinguished for his diligence and progress in learning, and his good conduct. At seventeen he was elected to Christ's Church College, Oxford, where he pursued his studies to great advantage; and at the age of twenty-one, it is said "he appeared the very sensible and acute collegian, possessed of a fine classical taste, and the most liberal and manly sentiments." He was afterwards elected Fellow of Lincoln College, and appointed Greek Lecturer, and Moderator of the Classes. He soon took his degree of A. M. at Oxford, and was distinguished for

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\*Encyclopædia of Religious Knowledge, p. 548.

his attainments in Logic and Latin, and was also quite a proficient in French, Greek, Hebrew, and Arabic. Having enjoyed the best of advantages for education, he had made good use of them.

In the mean time his brother Charles, five years and a half younger than himself, had also been admitted at Oxford, and it was here, says Mr. Jackson, in his "Centenary of Methodism," "that the two Wesleys became deeply impressed with a sense of the importance of religion. They saw it to be the great business of life, to which every other occupation and pursuit should be subordinated; and they perceived more clearly than ever, that it consists not in the performance of mere outward duties, but in a right state of the heart. John was the first to receive these impressions, which, in addition to the influence of his early training, were produced mainly by the reading of several books which fell into his hands: as Bishop Taylor's 'Holy Living and Dying'; the 'Christian Pattern' by Kempis; Law's 'Serious Call to a Devout and Holy Life,' and his 'Treatise on Christian Perfection.' All these works are well adapted to convince the man of the world that his pleasures are both vain and sinful; and to make the formalist feel that his empty religion is not Christianity; but while they forcibly inculcate purity of heart as the essence of true godliness, not one of them shows the manner in which that blessing is to be obtained. They preserve a complete silence respecting the *faith* by which the sinner is to be justified, his conscience purged from dead works, and the very thoughts of the heart made pure; and therefore leave the inquirer engaged in the hopeless attempt to practice Christian holiness while he is under the power of sin! He is required to love God with all his heart; but is not told whence and how he is to receive the necessary grace and strength thereto. He receives no information concerning the manner in which he is to be saved from the guilt and condemnation of his sins, and from 'the carnal mind which is enmity against God.'"

"The imperfect instruction," continues Mr. Jackson, "which the Wesleys thus received, at this period of their lives, left them unacquainted with the method in which the ungodly are justi-

fied; and hence they were for many years unsuccessful in their efforts to attain that spirituality of mind which they saw to be their duty and privilege. They served God from a principle of servile fear, rather than of constraining love. Theirs was not a filial spirit, but a 'spirit of bondage.' They could not 'rejoice evermore,' 'pray without ceasing,' nor 'in everything give thanks'; for they had not as yet 'received the atonement,' nor did they see how the sacrificial blood of Christ, and the offices of the Holy Spirit were to be made available in order to their present salvation from guilt, and from the evils of their fallen nature."\*

We shall now review about thirteen years of Mr. Wesley's earlier life to note the workings of religion in his soul, and to see how he came at last to embrace with all his heart the great doctrine of *justification by faith*, as held and taught by Luther, and found that peace, joy, and happiness which it alone can give. This is the vital principle of the Reformation, and here Wesley joined Luther, and remained faithful to the end of his life. It is not too much to say, that, in this respect, he became out and out a Lutheran.

It is well known that the Church of England, and her daughter the Episcopal Church in America, hold the *three orders* of the ministry, that of Deacon, Priest, and Bishop, and that bishops alone have authority to ordain ministers. Accordingly, on the 29th of September, 1725, Mr. Wesley was ordained Deacon by Bishop Potter, and a year later he was ordained Priest; and in August, 1727, he left Oxford to become his father's Curate or Assistant in the ministry at Epworth and Wroote. He continued in this service about two years, when he was summoned back to his College, upon a regulation that the junior Fellows, who might be chosen Moderators, should attend in person to the duties of their office. Accordingly, in November, 1729, he returned to Oxford to take up his residence there permanently as Tutor. In the meantime Mr. Charles Wesley had formed a little society of young men at the College, consisting at first of only four persons, who were deeply serious in matters of relig-

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\*Centenary of Methodism, pp. 26, 27.

ion, and were in the habit of meeting together often to read the Scriptures, especially the Greek Testament, just as was done in the *Collegia Pietatis* of Spener and Francke on the continent. These young men received the Lord's Supper once a week, and tried to assist and encourage each other in their several duties. "The exact regularity of their lives as well as studies caused them to be called *Methodists*. When John returned to Oxford, they gladly placed themselves under his direction; their meetings acquired more form and regularity, and obtained an accession of numbers. His standing and character in the University gave him a degree of credit, and his erudition, keen logic, and ready speech commanded respect wherever he was known." The Society was soon increased to sixteen, and among the number were some who afterwards became distinguished, as the two Wesleys, James Hervey, and George Whitfield. "It consisted exclusively of young men whose theological views were imperfect, and their experience limited: yet they had a sincere desire to please God; and in diligence, self-denial, and active benevolence, they far surpassed many who have boasted of the superiority of their religious knowledge, and despised these simple-hearted worshippers of God, and inquirers after truth. They instructed the children of the neglected poor; they visited the sick and the prisoners in the common jail, for whom no other men seemed to care; they attended to secret prayer, public worship, and the Lord's Table with scrupulous exactness; they observed the regular fasts of the Church; they assisted each other in their studies, and watched over each other's spiritual interests with kindness and fidelity; and they conscientiously saved all the money they could for pious and charitable purposes." Would that God would give us many such societies of young men in our American Colleges and Churches.

John Wesley continued in his duties at Oxford for six years, from November 1729 to October 1735. His father was very anxious to have him become his successor at Epworth; but John would not consent to the arrangement: "more good," he averred, "was to be done by his continuance at Oxford, the schools of the prophets were there, and was it not a more extensive benefit to sweeten the fountain, than to purify a particu-

lar stream." Besides, the parish at Epworth contained two thousand souls; and, said he, "I do not see how any man can take care of one hundred!"

Of the state of Mr. Wesley's heart, his spiritual conflicts, and ineffectual efforts to make himself righteous during this period of his life, he has given us an instructive picture in one of his sermons long afterwards. He was harassed by the infidel doubts and theories of his times. "What, if all these things which are around me—this earth and heavens—this universal frame, has existed from eternity? What, if the generations of men be just as generations of leaves?—if the earth drops its successive inhabitants as the tree drops its leaves? What, if that saying of a great man be true: "There is nothing after death, and death itself is nothing."? (*Post mortem nihil est, ipsaque mors nihil*). How am I sure that this is not the case, and that I have not followed cunningly devised fables? And I have pursued the thought till there was no spirit in me, and I was ready to choose strangling rather than life. Ah! what can cold reason do in these matters? It may present us with fair ideas; it can draw a fine *picture* of love: but this is only a *painted* fire. Farther than this reason cannot go. I made the trial for many years. I collected the finest hymns, prayers and mediations, which I could find in any language; and I said, and sung, and read them over and over, with all possible seriousness and attention. But still I was like the bones in Ezekiel's vision: The skin covered them above; but there was no breath in them! And this, sooner or later, is the experience of all men. Like Noah's dove they find no rest for the sole of the foot until, by faith, they enter the ark of God's salvation in Christ.

But, in the providence of God, the whole current of Mr. Wesley's life was about to be changed. In April 1735 his father died, and the living at Epworth was soon given to another man, and while he thought himself permanently fixed in his quiet retreat at Oxford, God now called him to leave it forever. "The Trustees of the new Colony in Georgia, North America, were greatly in want of zealous and active clergymen, both to take care of the spiritual concerns of the settlers, and to teach Christianity to the Indian tribes of the neighborhood." The Wes-

leys were fixed upon for this service, and, after some delay and hesitation, they gave consent. Charles was ordained Deacon specially for this work, and on the 21st of October, 1735, both John and Charles bid adieu to England, and in company with Governor Oglethorpe and others, set sail for Georgia. "Our end in leaving our native country," says Mr. Wesley, "was not to avoid want, God having given us plenty of temporal blessings, nor to gain the drops of riches and honor; but simply this: to save our souls, and live wholly to the glory of God." On this visit to the new world, Charles was absent about two years, and John two years and four months, when they both returned to England, which was contrary to their expectations. If we wish to understand the further development of the religious life and character of John Wesley, we must look at some of the most important things that occurred on these voyages and during this stay in Georgia.

On the same vessel in which they sailed for Georgia, "there were twenty-six Moravians, going to join a party of their brethren from Herrnhut, who had gone out the previous year, under the sanction of the British government." The Moravians, it is well known, are Lutherans of the pietistic school. They adopt the Augsburg Confession and use Luther's Catechism. The Rev. Mr. Schweinitz, one of their ministers, in "History of all Denominations," says: "As a body they have at all times, when required by governments to point out their creed, professed general adherence to the Confession of Augsburg, as most congenial to the views of a majority; and although they do not pledge their ministers to an express adoption of its articles, it is agreed among them not to insist upon any doctrines utterly repugnant thereto."

These people from Germany on the ship with the Wesleys were under the care of one of their bishops by the name of Nitschman, and in these German strangers the English Methodists beheld Christianity in a light more gentle, attractive, and consoling, than that in which they had ever seen it before. These devout exiles bore every inconvenience, even insult, with the utmost meekness; and were always ready to render the humblest service to their fellow voyagers; and in storms and

hurricanes, while others were ready to die with fear, they calmly sang the praises of God, expressing a cheerful confidence and resignation in the prospect of being immediately swallowed up in the great deep. With the religious faith and temper of these people the Wesleys were, at this time, personally unacquainted. Neither of them was delivered from the fear of death, and they had no just conception of the courage and holy cheerfulness which is produced by true faith in an application of the blood of Christ to the conscience, and the abiding witness of the Holy Spirit in the soul. Theirs was a religion of fear and mortification, rather than of holy peace and joy. Mr. Wesley saw clearly that these Moravians, these German Lutheran Christians, had a piety and a religious experience different from his, but he did not understand what it was; and it gave him great uneasiness. In Georgia he attended their service whenever he could, as he himself says, "not as a teacher, but as a learner." He went to board at the same house with these devout people, that he might observe them the more closely, and he says: "They were always employed, always cheerful themselves, and in good humor with one another. They had put away all anger, strife, wrath, bitterness, clamor and evil speaking. They walked worthy of the vocation wherewith they were called, and adorned the Gospel of our Lord in all things." Mr. Jackson says: "Mr. Wesley's mission to Georgia was of the utmost importance to himself. \* \* His intercourse with the Moravian Brethren served greatly to discover to him the true nature of Christianity. He admired their spirit during his voyage to Georgia, and on his arrival there he was introduced to Mr. Spangenberg, one of their pastors, whose advice he asked relative to his own conduct. The venerable German said: "My brother, I must first ask you one or two questions. Have you the witness in yourself? Does the spirit of God bear witness with your spirit that you are a child of God?" Mr. Wesley says: "I was surprised, and knew not what to say." He observed it and asked: "Do you know Jesus Christ?" I paused and said: "I know that he is the Saviour of the world." "True," he replied, "but do you know that he has saved you?" I answered: "I hope he has died to save me." He only added: "Do you know your-

self?" I said: "I do; but I fear they were vain words." Every experienced Christian will at once perceive what these plain, direct and searching questions meant, and how far Mr. Wesley was at this time from a true personal apprehension of Christ and his salvation. He was not now justified by faith so as to have "peace with God through our Lord Jesus Christ." He could not now say with Luther: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who hath redeemed, purchased, and delivered ME, a poor, forlorn, condemned sinner, from sin, from death, and from the power of the devil; not with gold or silver, but with his holy precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and happiness; even as he is risen from the dead, and now lives and reigns to all eternity." Mr. Wesley, though he was now thirty-three years of age, and had been a minister of the Gospel for *eleven* years, had had no such experience as this, and did not understand it.

He was deeply impressed with the manner in which these German Christians lived and acted, and managed their church affairs, their simplicity, honesty, and Christ-like spirit. "It is possible," says Mr. Jackson, "that these were the very first impressions which he received of the existence of spiritual Christianity beyond the pale of his own church, and these impressions at length ripened into a truly catholic spirit, of which he lived and died an eminent example."

Mr. Wesley's business in Georgia was to preach the gospel to the colonists, and also to teach Christianity to some Indians that were found in the neighborhood, as far as circumstances would permit. Most faithfully and earnestly did he endeavor to perform his duty. But there were many and serious difficulties in the way, especially of his strictness and manner of discipline. This soon gave offense and awakened opposition, and in less than two years led to his determination to resign and return to England. His brother Charles had chiefly acted as secretary to General Oglethorpe, but was now sent back to England to engage more laborers, and to receive priest's ordin-

ation, for he had only been made a deacon; and not long afterwards, Mr. John Wesley himself, having met with unworthy treatment, followed."

It is our object not to write up the life of Mr. Wesley, but to note his religious experience and conversion to God. We shall see what were the exercises of his mind on his homeward voyage, and in his native land, and what God did for his soul in preparing him for his great *Life-Work*.

In the beginning of December 1737, he embarked for England, having served the colony in Georgia as a minister one year and nearly nine months. During his voyage home his attention was specially directed to the state of his own heart; and we shall consult mainly what he has himself written in his journal. On Sunday, January 8th, 1738, he made the following entry: "In the fulness of my heart, I write the following words: By the most infallible proofs, inward feeling, I am convinced of unbelief; having no such faith in Christ as will prevent my heart from being troubled, which it could not be if I believed in God, and rightly believed also in Jesus. \* \* Lord give me faith or I die; give me a lowly spirit; otherwise let life be a burden to me." About a fortnight afterward he expresses himself in the following manner: "I went to America to convert the Indians; but O! who shall convert me? Who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well: nay, I also believe while no danger is near. But let death look me in the face, and my spirit is troubled. Nor can I say, "To die is gain." \* \* "For what am I wandering over the face of the earth?—a dream, a cunningly devised fable? O who will deliver me from this fear of death? What shall I do? Where shall I fly from it? Should I fight against it by thinking, or by not thinking of it?" What a feeling of unrest there is in such a soul! What sincere man has not experienced something of this, and earnestly cried out:

"O where shall rest be found,  
Rest for the weary soul?  
'Twere vain the ocean's depths to sound,  
Or pierce to either pole.

The world can never give  
The bliss for which we sigh :  
'Tis not the whole of life to live,  
Nor all of death to die."

Yes! there is rest here and now in a *present* salvation, as well as hereafter in glory, but only in him who says: "Come unto ME all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and by burden is light," Mat. 11: 28-30.

On the first of February, 1738, Mr. Wesley landed in England, his brother Charles having preceded him by about two months. On again examining the state of his heart, and reviewing his past conduct, he was deeply convinced that he fell short of the true Christian character. "It is now," said he, "two years and almost four months, since I left my native country, in order to teach the Georgia Indians the nature of Christianity: but what have I learned myself in the meantime? Why, what I least of all expected, that I, who went to America to convert others, was never myself converted to God! I am not mad, though I thus speak; but speak the words of truth and soberness; if haply, some of those who still dream, may awake and see, that as I am, so are they. \* \* This then have I learned in the ends of the earth—that I am fallen short of the glory of God: that my whole heart is altogether corrupt and abominable; and consequently my whole life stained with impurity, seeing that it cannot be that an evil tree should bring forth good fruit: that alienated, as I am, from the life of God, I am a child of wrath, an heir of hell: that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God: so far from making any atonement for the least of those sins, which are more in number than the hairs of my head, that the best of them need an atonement themselves, or they cannot abide his righteous judgment; that having the sentence of death in my heart, and having nothing in or of myself to plead, I have no hope but that of being justified freely through the redemption that is in Jesus. I have no hope, but

that if I seek, I shall find Christ, and be found in him, not having my own righteousness, but that which is through faith in Christ, the righteousness which is of God by faith."

Mr. Wesley had now become so deeply interested in the religious views and experience of the Moravians, that he was anxious to be associated with them, and learn more from them. His wishes in this respect were soon gratified. The Rev. Peter Boehler, "a learned minister of the Moravian church," had come to England about this time, and Mr. Wesley was introduced to this "distinguished German," and omitted no opportunity of conversing with him, until in May, when he took his departure to Carolina. Wesley appears to have derived more evangelical light from Peter Boehler than from any other man with whom he had, up to this time, become acquainted. The notices in his journal show the deep impressions which Boehler's conversations made upon his mind: "Friday, February 17th, 1738, I set out for Oxford with Peter Boehler, and on Saturday we went to Stanton-Harcourt. All this time I conversed much with Mr. Boehler; but I understood him not; and least of all when he said: My brother, my brother, that philosophy of yours must be purged away!"

A couple of weeks later he writes: "Saturday, March 4th, I found my brother at Oxford recovering from an attack of pleurisy, and with him Peter Boehler, by whom, in the hands of the great God, I was, on Sunday the 5th, clearly convinced of unbelief—of the want of that faith whereby alone we are saved. Immediately it struck into my mind—"Leave off preaching! How can you preach to others, who have no faith yourself?" I asked Boehler whether he thought I should leave off or not? He answered: "By no means." I asked: "But how can I preach?" He said: "Preach *faith* till you have it; and then *because* you have it you *will* preach faith." Three weeks later he writes again: "I met Peter Boehler again who now amazed me more and more by the account he gave of the fruits of living faith—the holiness and happiness which he affirmed attended it."

On Saturday, April 23d, I met this good man once more. I had now no objection to what he said of the nature of faith;

namely that it is, to use the words of the Church, "a sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he is reconciled to the favor of God." But I could not comprehend what he spoke of as an *instantaneous* work. I could not understand how this faith should be given in a moment; how a man could at once be thus turned from darkness into light, from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scriptures again, touching this very thing, particularly the Acts of the Apostles; but, to my utter astonishment, found scarce any instances there of other than instantaneous conversions; scarce any so slow as that of St. Paul, who was three days in the pangs of the new birth." And yet Mr. Wesley was *many years* in coming to the exercise of true faith in Christ! But he goes on to say: "Wednesday, May 3d, my brother Charles had a long and particular conversation with Peter Boehler; and it now pleased God to open his eyes, so that he also saw clearly what was the nature of that one true living faith, whereby alone, through grace, we are saved. The next day Mr. Boehler left London to embark for Carolina."

It appears that Charles Wesley was at first greatly offended at the doctrine of salvation from sin by faith in Christ, and opposed it with all his might; but turning his anxious and prayerful attention to it during a spell of sickness, he was soon led to concur with his brother and the devout German. Mr. Jackson gives us the following interesting account of the manner in which both these brothers finally came to realize the blessing of true faith in Christ: "Hitherto John had always taken the lead in matters of religion; but this order was now reversed for a time. Charles, who had been the last to receive the doctrine in question, was first to realize its truth in his own experience. On the morning of Whitsunday, May 21st, 1738, having had a return of his illness, and his brother, with some other friends having spent the preceding night in prayer for him, he awoke in the earnest hope of soon attaining the object of his desire—the knowledge of God reconciled in Christ. A hymn was sung, and he betook himself to prayer, and a friend said to him in a very impressive manner: "Believe in the name of Jesus of

Nazareth, and thou shalt be healed of all thine infirmities." The words went to his heart, and animated him with confidence; and in reading various passages of Scripture, he was enabled to trust in Christ as set forth to be a propitiation for *his sins*, through faith in his blood, and received that peace and rest in God which he so earnestly sought." Three days afterward John Wesley received the same blessing. "On Monday, Tuesday and Wednesday," he says, "I had continual sorrow and heaviness in my heart. \* \* I see that the whole law of God is holy, just and good. I know that every thought, every temper, of my soul ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that I am sold under sin: I know that I too deserve nothing but wrath, being full of all abominations, and having no good thing in me to atone for them, or to remove the wrath of God. All my works, my righteousness, my prayers, need an atonement for themselves. So then my mouth is stopped. I am unholy. God is a consuming fire. I am altogether a sinner, meet to be consumed. \* \* On Wednesday evening I went very unwillingly to a society in Aldersgate street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even *mine*, and had saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used and persecuted me. I then testified openly to all there, what I now first felt in my heart." This society to which Mr. Wesley had gone, and where these things occurred, was none other than one of those Biblical Colleges which Spener had commenced, and which the Moravians had established in London, as the Pietists had done nearly over all Europe, and they undoubtedly suggested to Wesley the idea of his private societies and class-meetings, as also the idea of our modern *Prayer* and *Bible-Class* meetings. So the '*Colleges of Piety*' are going on still.

Mr. Wesley was now thirty-five years of age. He had been

a communicant member of the Church from his *eighth* year, that is for 27 years, and an ordained minister for over 12 years; but his apprehension of Christ and his salvation was never clear and satisfactory to his own mind until now. This is most fully set forth in his own written testimony, as we have seen. And he has himself here given us the *time* and *place* and *means* of his conversion, so that there can be no mistake about it. It was a long and most painful struggle through which he passed, but the clear light of pardon and a present salvation by faith in Christ now shined upon his soul. God himself had now prepared him for the great work of his subsequent life.

Mr. Jackson says: "From this time the two brothers were new men. A sensible application of the blood of Christ to their consciences rendered them cheerful and happy, and produced in their hearts an intense love to their Saviour. Having obtained, by the simple exercise of faith in Christ, not only the abiding witness of the pardoning and adopting mercy of God, but also that purity of heart which they had long unsuccessfully endeavored to obtain by their own works of righteousness and of the law, they were astonished at their former errors, and longed to make known the great salvation which is thus attainable by all. Before this period they served God because they *feared* him; now because they loved him; and they loved him from a joyous assurance that he first loved them. They confessed that up to this period, they had been mere *servants* of God; now they were his *children*, and because they were *sons*, God sent forth the Spirit of his Son into their hearts crying, 'Abba, Father.' They had labored with all fidelity to benefit mankind, because they felt this to be their duty; but now the love of Christ constrained them, kindling in their hearts a generous and yearning affection for the whole human race, and a willingness even to lay down their lives, if others might be converted and saved."

To some it will seem strange, if not altogether incredible, that Mr. Wesley should have been, until now, an unconverted man, and should have so regarded himself! He was the son of a clergyman, carefully trained by a pious and devoted mother—so religious as a child that he was admitted as a communicant member of the Church at the early age of eight years—was a

young man of superior mental endowments, sensible, sober, entirely free from vicious and immoral habits, highly educated, and eminently God-fearing. He joined the little society of young men at Oxford, who met weekly to read the Scriptures and worship God, received the Lord's Supper every Sunday, observed the festivals of the Church, and by "the exact regularity of their lives drew upon themselves the epithet "methodist." He was considered a fit man to be ordained to the holy ministry, and preached the Gospel in England and America for more than twelve years. Can it be that such a man should still be unconverted, and not enjoy the peace and happiness which the true Christian obtains? Even so; for so Mr. Wesley finally came to regard himself. Hear again his own language: "I went to America to convert the Indians; but O! who shall convert me?" \* \* "But what have I learned myself in the meantime? Why, what I least of all expected, that I who went to America to convert others, was never myself converted to God." \* \* "I was clearly convinced of unbelief—of the want of that faith whereby alone we are saved." And much more of such language. What then was yet wrong with Mr. Wesley? Might he not have asked, "What lack I yet?" If he was not converted, who then is?

Well, the answer to all this is not difficult. Mr. Wesley had not attained to the righteousness of Christ. He had only his own righteousness, which is of *the law*, and like thousands of others was really trying to save himself. He did not understand the two great practical facts of spiritual Christianity, so clearly and powerfully taught by Luther, so zealously propagated by the pietists of Germany, and so strikingly exemplified in the lives and experience of the Moravians, with whom Mr. Wesley came in contact; namely first, *justification by faith*, in which the true penitent apprehends and appropriates Christ and his righteousness to himself; and secondly that this is a *present salvation*, one which he obtains now, not a promise of pardon and future good, but a present possession. "Being justified by faith we *have* peace with God through our Lord Jesus Christ." "He that believeth on the Son *hath* everlasting life"—not *shall* have, as a thing of the future.

Mr. Wesley was until now in the condition of the Jews of whom Paul speaks: "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," Rom. 10:3.

Before he left Georgia, Mr. Wesley had resolved, if possible, to visit the Moravians at their head-quarters at Herrnhut, about thirty miles from Dresden, in Upper Lusatia; and after his remarkable conversion in London, and the great light shed upon his soul by the instructions and conversations of Peter Boehler, he determined to carry out this purpose. Therefore leaving England, he made his way to this place. Here he met Zinzendorff himself, who was the founder of Herrnhut, and the leader and defender of the Moravians, and afterwards became their Bishop, and spent his life and fortune in their service. "To him Mr. Wesley was directly indebted for both his religious organization and his missionary plans which became so eminently successful," (Ency. of Biography, p. 1054). Zinzendorff was a zealous Lutheran, born and reared in the Lutheran Church; he studied at Halle, the great head-quarters of revived and spiritual Lutheran Christianity, under that eminent man of God, Augustus Herman Francke. Here Zinzendorff became not only truly pious, but also imbibed his spirit of doing good to others.

At Herrnhut Mr. Wesley remained some three months, and saw how these simple-hearted Christians lived and acted at home. "He was deeply impressed with the order and godly discipline of the Church as there presented to his view, and still more with the discourses which he heard from the pulpit, and the religious experience of the brethren with whom he conversed. They all declared as with one voice, that they had been made permanently happy and holy by believing in Christ; so that he was greatly strengthened and confirmed in those views of truth which he had received, and which he was unconsciously preparing to preach to others with almost unexampled publicity and effect." \* \* "When he returned from Germany," continues Mr. Jackson, "he immediately began, with his characteristic diligence, to preach *justification by faith*, with the penitent sorrow by which it is preceded, and the peace and happiness which in-

variably follow it. He did this in some of the churches of London, but more frequently in what he calls "Societies," which then met in various parts of London and its vicinity. It was at one of these "Societies," (as we have seen), held by the Moravians in Aldersgate street, that he had, some months before, found rest for his soul; and as they consisted almost entirely of members of the Established Church, he seemed as a matter of course to claim relationship with them. In these small assemblies, which appear to have generally met in private houses, he declared what God had done for his soul, and exhorted the people also to taste and see that the Lord is gracious. Many believed the report, and were made happy in the God of their salvation."

As to Mr. Wesley's *doctrinal system*, we have seen that he was a member of the Church of England—the son of a minister of that church, born, reared, baptized and confirmed in that Church, among "the strictest of the strict." In it he was educated and ordained, and labored as a minister for more than twelve years, and the doctrines of this Church, with the exception of that relating to the three orders of the ministry, he received, held, and preached to the end of his life. And the doctrines of the Methodist Episcopal Church, which Wesley founded, are to this day, with a few unimportant exceptions, the same. They are contained in the "Thirty Nine Articles" of the Episcopal Church, taken almost entirely from the Augsburg Confession, as a comparison of the two documents will abundantly show, and as the best authorities both of the Episcopal and Methodist Churches admit. It is also known that the great and good Melancthon, the author of the Augsburg Confession, had a share in the formation of the English Creed. (See an able article in the LUTHERAN QUARTERLY of January, 1878, by Dr. J. G. Morris.)

Mr. Watson (Methodist) in his dictionary says: "The doctrines held by the Methodists, Mr. Wesley declared repeatedly in his writings to be those contained in the articles of the Church of England."

The facts in the case then are clear and full. The Wesleys and Whitfield were not the *originators*, though they were the

promoters of the great religious revival which spread over England and America, and out of which the Methodist Episcopal Church grew. It commenced in Germany, under the labors of Spener and Francke, more than fifty years before the conversion of Wesley, he himself becoming a subject of it when it had already extended over various parts of Europe and into England. This is called the *Pietistic* movement. It originated in the Lutheran Church in Germany, and though it was carried to extremes in some directions, and even into terrible fanaticism, it has a right and a good side to it, which all good men must love. It was the beginning of those extensive and powerful *revivals* which have restored vital piety in Europe and America, and in fact in all the world, and are still going forward. "The Pietistic movement of the seventeenth and eighteenth centuries," says the late Dr. Brown, "was second in importance only to the great Reformation of the century preceding. The one may, in some sense, be regarded as the complement of the other. Not in Germany, nor in the Lutheran Church alone, but throughout Christendom, has its power been felt. In its far reaching influences it has encircled the globe, and nothing will satisfy the hope it awakened and cherished, but the evangelization of the world." "It has become," says Hagenbach, "the source of that powerful and beneficent Christian life, which has produced so great a change in the organization of the moral world, and has been such a blessing to the entire Church."\*

Hence the Lutheran Church is not indebted to Methodism for its life and piety; but the Methodist Church is immensely indebted to the Lutheran—being really her ecclesiastical mother. The *doctrines of grace*, as restored in the Reformation, set forth in the Augsburg Confession, adopted in the Thirty-Nine Articles of the English Church, are what the Wesley's believed, adopted and published. Justification by faith alone, as held and taught by Luther, is what they experienced and preached—a present salvation, and an inward life of piety and holiness, precisely as Luther enjoyed and practiced it, and the pietists re-

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\*See QUAR. REV. for 1874, p. 278.

vived it, is what they attained to and insisted upon. And the peace, rest, joy, and hope in God which Luther had, and which the pietist Moravians so strikingly exhibited as to charm and captivate Wesley, is what he and his companions so zealously proclaimed and sought to promote among men.

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#### ARTICLE IV.

##### SABBATH-SCHOOL LITERATURE.

By REV. J. M. REIMENSNYDER, A. M., Lewistown, Pa.

The Sabbath-school, whilst born and reared under the parental care of the Church and recognizing her authority, is nevertheless a distinct sphere of Christian labor. It is a branch of religious activity widely differing from the ordinary line of the work of the Church. Many important agencies in the congregation are useless in the Sabbath-school when bound to the ordinary limit of ecclesiastical rule. The Sabbath-school has been recognized by Christian workmen as now an indispensable agent in the religious education of the young. It has received untold manifestations of the divine blessing in all parts of the world.

Its mission lies in the rising generations. It commences in the earliest years of childhood and mingles with the first impressions of the mind and heart. It exercises an influence for the good of man and the glory of God where otherwise no light of heaven ever falls. It tells of a crucified Saviour where no sound from the cross has yet been heard. It goes out into all the paths of life to seek and to save that which was lost.

From the very nature of the work which it has undertaken, in neglected homes and communities, its methods and instrumentalities necessarily partake of a special character. Its swords and its shields must be formed for its own soldiers and its own battlefields.

*The Importance of Sabbath-school Literature* lies in the special nature of the work—that of teaching the *Word of God* to the *young*.

The Bible may be compared to a beautiful garden in which we walk. No one man has ever been able to pluck its flowers or enjoy their full fragrance. It is like a great vineyard, planted with choicest vines, whose over-hanging clusters no one hand, however skilled, can gather into the wine-press of human thought and expression. It is a vast mine of rich minerals, utilized by no one age. It is a wonderful plain which all the generations of the past have never traversed. With all the millions who have journeyed along its great highway or passed out among its winding paths, no intellect has ever ascended its greatest height or reached its greatest depth. The word of God presents a world of truth and thought for every age. All the light and research of time have failed to exhaust its store or appropriate its wealth. All the labor of men and generations through centuries, however great and glorious in its results, has left it as rich a country as before.

The word of God goes on in advance of the hosts of knowledge and its accumulated treasures as grandly as before. Millions have been enriched by the following, whilst the word has lost nothing of its sacred store—an undeniable evidence of its authenticity.

Shall we not then "*Search the Scriptures*" as our Master has bidden us? Some read the Bible as they look at a rare painting or historic ground, without marking a suggestive shade or sacred spot. Every branch of science, art or industry has its special literature, graded by its rank. Shall we not then have a literature for the Sabbath-school, than which there is no wider or more useful field on the earth? Such a literature must hold a place of the highest importance in the work. Those who deny its value have failed to recognize an essential element in this department of Christian labor. Sabbath-school literature is requisite to successful Sabbath-school instruction and advance.

The word of God must, it is true, be the underlying stratum upon which all religious instruction rests. It is the great fountain from which issue the streams of spiritual life and growth. Yet we are not to depend on the Bible alone. A Sabbath-school using the Bible only, and discarding all Sabbath-school

literature, cannot possibly attain the highest standard even of biblical instruction. The Bible indeed furnishes "the only infallible rule of faith and practice"—"the word of God is quick and powerful and sharper than a two-edged sword." Yet we must never forget that "we have this treasure in earthen vessels." We must recognize other parts of man's nature as well as the spiritual. There is a divinely appointed agency of human instrumentality, thought and labor, inseparably connected with the plan of salvation. The command of the Saviour was: "Go ye unto all the world and preach the gospel," "and teach all nations," declare, expound, explain, mete it out to the world. The word of God is not put into the world to stand by itself. God has established the Church, appointed the ministry, and indicated pastoral labor as a part of the plan. Experience has taught the Church how much depends upon this human agency. Exalting the word of God as much as we can, in its simplicity, perfection, beauty and power, still how many books we can use to the greatest advantage in opening that word to our understanding and to that of others. How much light has been thrown upon the way to heaven, by the conflicts and experiences of the Church—by the education of life, and the views, thoughts and teachings of the fathers. How many lines of thought and study have been suggested and directed by others. How many hidden treasures have been placed at the feet of all. These are the only vessels from which many drink of the fountain of eternal life.

Sabbath-school literature bears a like relation to Sabbath-school work. In truth, all the advance in Sabbath-school instruction—the wonderful progress which it has made in the past few years, may be traced to the growth of Sabbath-school literature. The difference between the schools of the past and those of the present is in the increased facilities presented in their literature. For thus and thus only has the deep interest been awakened, and the studious habits acquired, which characterize the present period. Even now the schools are to be graded by the quality and amount of literature they use.

*The character of Sabbath-school Literature* is a matter of exceeding importance. It must be *adapted* to Sabbath-school

needs and work. It must be prepared and arranged with special reference to the requirements of the service. Some of our comments, worthy in themselves and good in their place, are unadapted as Sabbath-school helps. They are largely taken from learned commentaries, prepared almost exclusively for the educated clergy. Our teachers are not scholars and theologians in that sense, nor is it needful that they should be. They are not to instruct the same matured minds. Such helps tend oftener to confuse than to aid both teacher and pupil in imparting instruction. Many a so-called explanation is more difficult to understand than that upon which it is designed to shed light. This is not the kind of help the teacher needs and should have.

Childhood and youth are vastly different from manhood and womanhood. *Adaptation* is the great idea, so that we do not speak to the children in "unknown tongues." The Saviour followed this rule. So did the apostles so should we.

The same principle holds as to the other branches of Sabbath-school literature—books, papers and hymns. No one can possess a higher regard for church literature than the writer, but to come into the Sabbath-school with all these "upper sanctuary" ideas is out of all range, and manifests an ignorance of the character and needs of the work that is at this late day, inexcusable. This applies to many church hymns and tunes. Grand they may be for the congregation but disastrous to the life of the school. One who has grown up in the Sabbath-school from earliest childhood, who has served a term of years in the ministry without losing his place there, who has made the instruction of Sabbath-school children a specialty, cannot but wonder at the views expressed by some writers on this subject. One cannot help believing that the advocates of such methods, as well as some of the authors of Sabbath-school literature, are practically unacquainted with the field and work. It is a well known fact that many clergymen are hardly ever in a Sabbath-school. In the opinion of the writer that is sufficient to incapacitate for authorship in this connection. We cannot fully appreciate the necessities of our Sabbath-schools unless we live among them, and are practically and familiarly acquainted with

childhood and child-development. We do not wish to be understood as opposed to the use of church hymns in the Sabbath-school. By no means; but it must be with good judgment and moderation. To take from the Sabbath-school her songs of praise and little hymns of little words and simple verse and tune, prepared expressly for children, would be to rob her of her richest jewels, to take the joy from her heart, and the lustre from her eye. The writer has especially felt this among the little ones. There is a place to stop then, even in bringing the Church into the Sabbath-school. Sabbath-school literature should be brief, plain and direct, no matter whether for the teacher or for the scholar, from the opening service to the end, all that pertains to it—helps, books, prayers, teaching, music, everything. It should be attractive in every part, tending to draw to it, reaching at once and moving on the plain of Sabbath-school life.

Much of the "*Outline Series*" which promised so much for the Sabbath-school has failed from not heeding this principle—undertaking too much and accomplishing nothing. One is reminded of some text books on anatomy and chemistry consisting principally of difficult terms and formulae. So, aside from dates, names and statements they contain very little, affording little help to an old student and none at all to an uneducated teacher. This is a mistake. There are many things which teachers should know, and would be glad to know, in the extended field of religious knowledge; but they have neither means to purchase nor time to traverse the standard works on these subjects. Nor are those works, prepared for students and professional men, adapted to the average teacher. The subjects of special need to the Sabbath-school instructor or intelligent scholar should be handled in a manner adapted to that special need. They should be treated in a general and eminently practical style, giving comprehensive views of church history, Christian doctrine, Bible history, chronology, geography, teaching, etc., etc., brief, simple, attractive, and to the point—adapted to the use of a teacher who gives instruction only about one-half hour a week, and to scholars that will remember only what is thus imparted. Only in this way will Sabbath-school literature be-

come sufficiently general in its circulation to be useful. It is not saying too much to apply this statement to a large class of general religious literature. The Church still continues to supply the educated and the educated only, and fails even with its religious papers to reach the masses, who so sadly need it. Sabbath-school literature should in a certain sense be *preparatory* to what might be called standard religious literature. Few families possess the commonest aids to Bible Study; such as a Bible Dictionary, concordance and family Commentary. Sabbath school helps and appliances fail when they are not prepared in consideration of this fact. Sabbath-school literature should not differ so much in kind as in degree, not so much as to the subject as the manner in which the subject is treated. It should not be old literature hewn down; but new, fresh and attractive embodying as far as possible the advanced thought of the age in that direction. It should be *educational*, moulding the thought and character of the Sabbath-school and not conforming to the peculiar taste or demand of the time. Nothing needs greater attention than the literary taste of the young. Readily moulded at first, it soon becomes fixed and determined. Some Sabbath-school literature apparently has no higher aim and no more exalted motive than to serve the demand, to its liking. This is most manifest in the department of general reading, such as library books, papers, &c. Scarcely anything could be more harmful. It should at once rise above and be independent of mere notions and likes; it should reach forward and upward to the useful and true; it should go in advance and open the way to a sure foundation. In some communities the periodicals and appliances are selected on the part of Sabbath-schools with the special purpose of gratifying the whims of a few. Whilst it is proper that the reasonable taste of the time and community should be duly considered, those who furnish the literary food should be qualified to look from an eminence sufficiently cultured to enable them to provide that which is best. The taste of both the scholars and teachers should be led thus to conform to the known path instead of either giving cast to the literature.

Sabbath-school literature should be eminently practical in another sense, viz, as *spiritual*. Above all educational ideas, gen-

erally speaking, should be the culture of the *heart*. The aim should be to lead to Christ, and that not only intellectually but in heart. What we need is a literature that is Christ-like—awakening anxious, earnest thought, creating a desire to know more of the truth, and to “press toward the mark for the prize of the high calling of God in Christ Jesus.” Sabbath-school literature which comes short of this, comes short of the glory of God.

*It should be our own.* Every Christian must rejoice in the nearer approach to a spiritual union of the great bodies of the Christian faith; but that we shall all hold the same doctrinal belief and be moulded into one thought and one practice is expecting more than the signs of the times indicate or the history of the Church teaches. As we advance in religious culture we become more and more attached to our special faith. This is particularly true of the Lutheran Church which rose upon a doctrinal basis which it has ever since maintained with unflinching fidelity. A church with such a history, with such a glorious faith, increasing in strength through successive centuries, can never be expected to yield her position. Whilst she extends a hand of Christian greeting to her sister churches, yet she must build up her walls upon the foundation laid by her fathers. Her history and her faith are alike dear to her and to her children. Highly important it is then that she shall furnish her children with her own literature. If our children are to grow up in our own churches,—if they are to hold to the faith and practice of our fathers, shall they not have the views and principles of that life imparted to them in their early youth, that they may be strengthened with their strength in the formative period of life and character.

There is too much literature used in the Sabbath-schools of our day which may be termed *wild* literature. It comes from all sources, minds and localities, with varied intents and purposes, often sold only to *realize*, and purchased just as often to *economize*. Shall we not use more wisdom and discretion in the spiritual and churchly food placed before our children? This accounts for the fact that many children stray; that often there is little or no love between the children and the church, and

even between pastors and their people,—children will learn to love their Church as they love their homes, and they should so learn to love it that it may ever be to them a home as their Heavenly Father designed it to be. The tendency on the part of some, to open the flood gates of so-called religious literature and let it rush upon the schools of the Church without restraint, is highly injurious. As much care should be taken in selecting books and papers for the Sabbath-school as is exercised by the pastor for his own library.

*We should have a distinct, systematic, and churchly Sabbath-school literature.* We need to *begin* right in the instruction of our children. Often, when the children come into the Church or to the special training of the pastor, he finds that the beginning has all been wrong or entirely neglected. Whilst we have great reason to be thankful for the development in the line of Sabbath-school literature, we believe the day has not more than dawned, that within a decade of years there will be such changes and advances as we may not now conceive. The kind of literature needed will not come by chance, or run hurriedly from the pen. It will rise out of the conflict of truth with sin. It will be the result of wrestling with the exigencies of the times. It will come up from the harvest-field of practical communion with the toiling host of the Sabbath-school army. It will rest in the demand of the Church for a higher type of religious education, to protect her field from the enemy and to lead to a noble and intelligent service of the Master. With our increased educational facilities extending to all classes and all places, with the intelligent youth coming from advanced schools, and looking forward to our colleges and seminaries, the wide circulation of secular papers, their skeptical views upon many religious subjects and the ordinances and sacred institutions of the Church, it is absolutely necessary that our teachers and scholars be furnished with a religious reading expressly designed to supply the need. It is necessary that a well regulated, properly systematized and churchly literature should be provided, which will prove a wall round about our Zion—at once a school and a protection, presenting the various phases of Christianity

in their true and orthodox light. It is a lamentable fact that teachers and scholars and Christians often have formed peculiar notions from these foreign sources which have never been offset by the instruction of true literature. Such a literature, authorized by the Church, should be universally endorsed and widely circulated. The Church must thus take early hold on the youthful mind and never let it pass beyond her reach. Without this our teachers and Sabbath-school men and *Church men* will not be prepared to cope with the assaults which are daily made upon our religious system, life and faith. Not that we would have Christians to be disputants—but the secular press is systematically educating its readers against the Church, and the Church can only protect herself by educating her followers to be ready always to give an answer to every man that asketh them a reason of the hope that is in them? The Church has a responsibility here she must thoroughly meet.

The Sabbath-school is designed to build up character for active life in the Church. It has possession of the children in the very period of life when the seed is sown and the character formed. The catechism in the hand of the pastor does not reach a very large portion of the scholars or teachers, coming as they do into the Church from different places and under different circumstances. It will not do to cast the responsibility there. A distinctive religious literature suited to the masses and adapted to the wants of the Sabbath-school teacher, arranged in a popular and attractive style, low in price and withal thoroughly instructive, would be a grand factor in our religious work. The volumes and pamphlets on the Life of Luther and tracts on the Lutheran Church issued during our Luther Memorial year will serve in part as illustrations. Even in this limited way, what information has been scattered abroad and strength created in the Church. By extending the work to different subjects and making it more full, the good that would be accomplished cannot be estimated. It would strengthen an intelligent church love, and cultivate a spirit of larger benevolence. Such a literature we do not have, save in a very limited degree. The doctrines and history of the Church are to many practically unknown. If the Church could afford a

S. S. literary department properly equipped with talent and means it would not be long until we should be reaping greater harvests.

*Our present Sabbath-school literature* has brought a marked transformation in the work. No period of the Church has experienced such permanent growth as the period of "uniform-lessons." Here was the birth-place of our present Sabbath-school helps and conveniences. The entire work received new and invigorating life. The whole Church has become better acquainted with the word of God and with the Church. It cannot be denied, however, that there is still much room for improvement. When we consider that to many children and youth the only religious instruction received is that imparted in the Sabbath-school, it is a question whether our helps should not be more practical than theological, the truths of the Bible being designed to be practically presented. When the time is occupied in explanation of passages, without the practical lessons applied to everyday life, the time is largely lost.

Special need in our present helps is aid for the scholar. Many homes are utterly without aids to Bible study. The scholar should certainly have far more assistance than our present system furnishes. As it now is, it is a practical impossibility for him to prepare the lesson, unless aid is procured from the parent or a home library; and the homes that furnish either are the exceptions. Our Sabbath-school *music* has been scattered almost over the entire field of song in the past. It is to be hoped that a reasonable measure of uniformity will now be secured as a result of the action of the past General Synod. As to the *library* we have never been among the fault-finders; from the fact that a Sabbath-school library is not necessarily for Sabbath reading, and serves a most excellent purpose in filling up the ranks. There certainly is a place in our libraries for a special series of books for teachers and young Christians. Such a series, emanating from our own Church, would be highly appreciated and serviceable. In all these directions there is commendable progress. Let each Christian lend a helping hand and hope for the brighter day.

## ARTICLE V.

## THE THEOLOGY OF THE MEDIÆVAL HYMNOLOGY.

By JOEL SWARTZ, D. D., Gettysburg, Pa.

The three hymns whose translations are herein given are chosen, first, because of their unsurpassed, perhaps, it should be added, their unequaled excellence; second, because they stand as representatives of certain great theological features or ideas in the Church of the middle ages; third, because they have, by reason of their venerable age, their wide-spread influence and abiding popularity, a certain interest to all students of church history and lovers of the lyrical classics of the past.

These translations are offered not because it is supposed the readers of these pages cannot read and enjoy the originals, nor because they are supposed to be better than the scores, and, in reference to some of them, the hundreds of able translations that have been furnished, some by the greatest poets and scholars of modern times; but because the writer loves to have a share in the original and delightful study of the great hymns; because, though he may not have equaled the labors of his predecessors, yet he trusts he has made a contribution to the stores of our hymnological translations which some will appreciate and be glad to find in the pages of our own *QUARTERLY*.

The three hymns which have the above general characteristics are the *Dies Irae*, the *Stabat Mater* and the *Lauda, Sion, Salvatorem*.

## I. THE DIES IRAE.

This famous hymn was written by Thomas DeCelano (circa 1250) in a lonely monastic cell. In some respects it fitly represents both the age and the place in which it was written. It is tinged with the sombre melancholy which hung over the Church during the long period of what Luther fitly called her "Babylonian Captivity" under the popes in the middle ages. Ignorance, superstition, saint-worship and work-righteousness

had dimmed the light of the Church and, these general conditions exaggerated by the gloomy and unnatural seclusion of the monastery begotten of them, tinged the greatest productions of the times with a deep and sombre sadness. And if genius, warmed by piety, 'shot up any rays of light from out this mediæval darkness, it more resembled the lurid glare of a volcano than the soft, steady radiance of a star or the dawn of the morning.

The hymnology of the middle ages distinctly marked a period of gloom, religious error and superstition. It would, however, be unjust and untrue to say that the great latin hymnists have left us no evidences of Christian joy and gladness and heavenly aspiration in their grand lyrics. We do, however, mean to say that in the partial eclipse of the "Son of righteousness" during the long period of a thousand years of mediæval darkness, ignorance and superstition, the flowers of Christian song wear a pale and sickly hue and the fruit which was matured from them has more of bitterness than sweetness in its taste. The hymns of the middle ages begin properly with Gregory Bishop of Rome (d. 604) and Fortunatus Bishop of Poitiers (d. 609). The Ambrosian music which had held undisputed sway for 200 years was now supplanted by the stately Gregorian. The recitative was introduced, and public song in the Church was restricted to the choir of priests, the people being limited to participate only in the responses. The great hymns of Ambrose, combining in such sweetness and strength, utterances of the great facts and doctrines of redemption, were no longer popular. Referring to these, Augustine said of the singing in the church at Milan, "How have I wept at thy (Ambrose's) hymns and canticles, bitterly moved by the voices sweetly resounding through thy church. Those strains flowed into my ears and the truth distilled into my heart. My feelings of piety were enkindled and tears fell from my eyes."

The hymns that followed in the period we are speaking of have different characteristics. The joyful and jubilant tone of the Ambrosian and Prudentian hymns is no longer prominent. They are set in the key of mystic fervor and have a minor tone. "Begotten of the cloister," says Dr. Schaff, "they ring with the

soft and subdued but ardent tones of contemplative devotion. The singers linger near the cross and gaze upon the sufferings and agonies of its scenes rather than breathe the clear air of the resurrection morning or celebrate the triumphant exaltation and reign of Christ." When the Reformation restored the gospel, exalted Christ to his proper place as "head over all things to the Church," clarified the atmosphere about the throne of its shadowing hosts of fictitious intercessors, depressing human merit to its low level of insignificance and exalting the work and offices of Christ, then the hymns are found to lose their depressing spirit and rise into the realm of Christian hopefulness, joy and love to Christ for his glorious and sufficient righteousness and all prevailing intercession.

The *Dies Irae* presents an example in confirmation of this representation. It is a grand, gloomy and awful picture of the final judgment. The last day rises upon the horizon of the poet's vision and like an ominous cloud towers to the zenith until the whole heavens are shrouded with its sombre and threatening majesty. Lurid with lightning and resonant with thunder it is burdened with the portents of the "Last things." If there is a rim of light upon its terrific volume it is the light cast by the impending conflagration of heaven and earth. Dr. Schaff has said of it, "This marvelous hymn is the acknowledged master-piece of latin poetry and the most sublime of all uninspired hymns. The secret of its irresistible power lies in the awful grandeur of the theme, the earnestness and pathos of the poet, the simple majesty and solemn music of its language, the stately meter, the triple rhyme and the vowel assonances chosen in striking adaptation to the sense—all combining to produce an overwhelming effect, as if we heard the final crash of the universe, the commotion of the opening graves, the trumpet of the archangel summoning the quick and the dead, and saw the "king of tremendous majesty" seated on the throne of justice and mercy, ready to dispense everlasting life or everlasting woe."

Those who will read and *feel* the original will need no further confirmation of the truth of this estimate. The following inadequate translation by the writer, may, like a distant and feeble

echo give some faint impression of "the thunderings and voices" of the original where these cannot otherwise be heard.

## DIES IRAE.

Dies irae, dies ille,	Day of wrath, that day of burning !
Solvat saeculum in favilla ;	Earth shall melt, to ashes turning,
Teste David cum Sybilla.	Seer and sibyl say discerning.
Quantus tremor est futurus,	With what dread of evil pending
Quando Judex est venturus,	Men shall see the Judge descending,
Cuncta stricte discussurus.	And all veils of darkness rending !
Tuba mirum spargens sonum,	Trumpet-blasts the dead appalling,
Per sepulchra regionum,	Through sepulchral regions falling,
Coget omnes ante thronum.	Shall be heard to judgment calling.
Mors stupebit, et natura	Death aghast, and nature quaking
Cum resurget creatura,	Shall behold the dead awaking
Judicanti responsura.	And to judgment answer making.
Liber scriptus proferetur,	From the book in secret hoarded,
In quo totum continetur,	Where all history lies recorded,
Unde mundus judicetur,	Shall the judgment be awarded.
Judex ergo cum sedebit,	Therefore, when the Judge is seated,
Quidquid latet apparebit.	Nothing shall remain secreted ;
Nil inultum remanebit.	All with vengeance shall be meted.
Quid sum miser tunc dicturus ?	What shall I, alas ! be pleading,
Quem patronum rogaturus,	With no patron interceding,
Cum vix justus sit securus !	When the just are mercy needing !
Rex tremendae majestatis,	King of majesty tremendous,
Qui salvandos salvas gratis,	Who dost free salvation send us,
Salve me, fons pietatis.	Fount of grace, O then defend us !
Recordare, Jesu pie,	Holy Jesus, on me thinking
Quod sum causa tuae viae,	When thou drank'st my cup with shrinking,
Ne me perdas illa die.	Save me in that day from sinking !
Quaerens me sedisti lassus,	Seeking me, thou faint and failing,
Redemisti crucem passus !	Didst redeem, in anguish quailing,
Tantus labor non sit cassus.	Shall thy death be unavailing ?
Juste Judex ultionis,	Righteous Judge of retribution,
Donum fac remissionis	Grant thy grace of absolution
Ante diem rationis.	Ere the day of dissolution !
Ingemisco tranquam reus,	I, a guilty culprit groaning,
Culpa rubet vultus meus ;	Blush, my sin before the owning,
Supplicanti parce Deus.	Spare, O God, the suppliant moaning !

Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.

Preces meae non sunt dignae,  
Sed tu, bone, fac benigne;  
Ne perenni cremer igne.

Inter oves locum praesta,  
Et ab headis me sequestra,  
Statuens in parte dextra.

Confutatis maledictis,  
Flammis acribus addictis,  
Voca me cum benedictis.

Oro supplex et acclinis,  
Cor contritum quasi cinis,  
Gere curam mei finis.

Lacrymosa dies illa,  
Qua resurget ex favilla,  
Judicandus homo reus,  
Huic ergo parce, Deus.

Mary thou didst grant remission,  
Thou didst hear the thief's petition;  
Grant me also hope's fruition!

In my prayers no worth discerning,  
Still, in favor on me turning,  
Save me from eternal burning!

Me, among thy sheep abiding,  
'Twix them and the goats dividing,  
Place upon thy right confiding.

When the guilty are confounded  
And by keenest flames surrounded,  
Let my pardon then be sounded!

Lo, I pray before thee bending,  
Burning thoughts my heart are rending,  
Save me when the world is ending!

When from out the world's last embers  
Rising man his guilt remembers,  
Trembling, weeping with contrition,  
Jesus save him from perdition!

As David stands representative of all the inspired prophets, so the Sibyl may stand for the whole unenlightened heathen world who also have an apprehension, awakened by conscience, of a judgment to come. The poet therefore rightly joins the voice of the prophet and the ominous mutterings of the heathen oracle in the shudder of the same anticipation. Emerson says:

"Out of the heart of nature rolled  
The burdens of the Bible old."

#### THE STABAT MATER.

This was written by Jacopone DaTodi (d. 1306) or as he is also called, Jacobus de Benedictus. It is one of the most celebrated and admired of the mediæval latin hymns. Its theme is the "*Mater dolorosa*" "*juxta crucem*," and is based upon John 19:25 connected with Luke 2:35. The pathos of the theme, laying a deep and powerful hold upon the writer, he pours forth a tide of such rich, tender and energetic feeling as to suggest that the sword which penetrated Mary's heart had entered into his also. "It is," says Dr. Schaff, "the most pathetic hymn of the middle ages, and in spite of its adoration of the Virgin is one

of the softest, sweetest and chastest lyrics in Christian literature." Less sublime than the *Dies Irae*, it equals it in the vividness of its delineations and rhythmic grace, and if less elevating in the awfulness of its subject, it is more profound and moving in poetic sensibility. It stands at the summit of all uninspired hymnody, yielding only to the "Judgment hymn" for this latter rises in unapproachable grandeur above all merely human rivals. It has furnished a favorite theme for the great master composers and has lent inspiration and piloted the way to the loftiest flights of their genius.

Dr. Schaff has given a good translation of the first five stanzas in his "Christ in Song," but rejected the last five because, as he properly complains, they are "disfigured with Mariolatry." But it falls in with a part of the design of this paper to present just that portion of the *Stabat Mater*.

The Mariolatry of this hymn is moderate compared with the boundless and extravagant laudation of her that appeared in the nearly cotemporaneous writings of such mystics as John Tauler, whose name and work are especially interesting to Lutherans, as it was by an admiring and enthusiastic reading of his sermons that Luther, while in the Monastery, found much light on the better way to the Father than through his own righteousness and the intercession of the saints. And yet when one reads the extravagant laudation of the Virgin by this rapt mystic one cannot but be amazed that an inquirer after "the truth as it is in Jesus" could be much helped by his preaching. It only impresses the humbling and pathetic complaint of Luther; "Under the mantle of this (Mariolatry) I had to creep to get to Christ." Tauler's burst of eloquent admiration and exaltation of the Virgin may help us to understand how ample was the sweep and how dense were the folds of this mantle from under which Luther crawled seeking his way to Christ. "Mary," says he, "is the daughter of the Father, the mother of the Son, the bride of the Holy Spirit, the queen of heaven, the lady of the world and all creatures, the mother and intercessor of all those who implore her help, a temple of God in which God has reposed like a bridegroom in his chamber with great pleasure

and delight, as in a garden full of all odoriferous herbs; he found in the Virgin all virtues and gifts. By means of these virtues she has made the heaven of the Holy Trinity pour out honey upon wretched sinners such as we, and has brought to us the Sun of Righteousness and abolished the curse of Eve and crushed the head of the devilish serpent. She is the Star that was to come out of Jacob whose lustre imparts light to the whole world. Accordingly in every distress fix thine eyes upon that star, call upon Mary and thou canst not despair, follow Mary and thou canst not miss thy way. She will conduct thee to her child for *God Almighty is her child.*" We may be thankful that Luther found his way from under this gorgeous and all involving mantle and showed the world a freer and better way to Christ! But even to this day millions are entangled in its folds and labor with the fancies of Tauler and the dreams of Jacopone Da Todi in the *Stabat Mater*. Having through Luther, under God, escaped this mediæval entanglement in the skirts of "Our Lady," the Protestant reader may stand at once with the poet and with the Reformer and admiringly read Jacopone's wondering and worshipful sympathy with the *Mater dolorosa* in the following measures:

*Stabat mater dolorosa  
Iuxta crucem lacrymosa,  
Dum pendebat filius,  
Cuius animam gementem,  
Contristantem et dolentem  
Pertransivit gladius.*

*O quam tristis et afflicta  
Fuit illa benedicta  
Mater unigeniti,  
Quae moerebat et dolebat  
Et tremebat, dum videbat  
Nati poenas inclyti.*

*Quis est homo, qui non fletet,  
Matrem Christi si videret,  
In tanto supplicio?  
Quis non posset contristari,  
Piam matrem contemplari  
Dolentem cum filio!*

*Stood the holy mother weeping,  
Near the cross her vigil keeping  
Whereon hung her Son and Lord:  
Thro' her heart, with anguish riven,  
Torn and bleeding, now is driven  
Sorrow's keen, unsparing sword.*

*O how sad and sore distressed  
Was she now, the mother blessed,  
Of the sole begotten one!  
In what anguish did she languish;  
With what sinking and what shrinking  
Saw she her illustrious Son!*

*Who could tearless, being human,  
See Christ's mother, stricken woman,  
In such sorrow, dark and deep!  
Who in pious contemplation  
Could behold her fierce temptation  
And forbear with her to weep!*

Pro peccatis suae gentis  
Vidit Iesum in tormentis  
Et flagellis subditum;  
Vidit suum dulcem natum  
Morientem, desolatum,  
Dum emisit spiritum.

Eia mater, fons amoris!  
Me sentire vim doloris  
Fac, ut tecum lugeam;  
Fac, ut ardeat cor meum  
In amando Christum Deum,  
Ut sibi complaceam.

Sancta mater, istud agas.  
Crucifixi fige plagas  
Cordi meo valide;  
Tui nati vulnerati,  
Tam dignati pro me pati,  
Poenas mecum divide.

Fac me vere tecum flere,  
Crucifixo condolere,  
Donec ego vixero;  
Iuxta crucem tecum stare,  
Te libenter sociare  
In planctu desidero.

Virgo virginum praeclara,  
Mihi iam non sis amara,  
Fac me tecum plangere;  
Fac, ut portem Christi mortem,  
Passionis fac consortem  
Et plagas recolare.

Fac me plagis vulnerari,  
Crucis hac inebriari,  
Et cruore filii;  
Inflammatum et accensum,  
Per te virgo, sim defensum  
In die iudicii.

For his people's sins unbounded  
She beheld her Son surrounded  
With keen torments, dread and dire;  
She beheld her sweet-born treasure  
Worn and wasted, beyond measure,  
In deep shame and grief expire.

Saddest mother, fount of feeling,  
All thy pain to me appealing  
Bids me mourn and weep with thee;  
Grant that I with ardor burning  
In my love to Jesus turning  
May with him accepted be!

Holy mother, this petition,  
Grant me in its full fruition—  
May his stripes in me abide;  
And his wounds in me remaining  
Which he suffered for me, deigning,  
May I thus with him divide!

May I cheerful, deeply tearful,  
Share with thee thy sorrow fearful  
While my life and being last!  
Near the cross with thee abiding,  
Grant that thus thy grief dividing,  
I may know thy sorrow vast!

Virgin of all virgins fairest,  
\*Now no bitterness thou wearest,  
Grant that I may weep with thee!  
May I share Christ's keenest anguish,  
With his passion may I languish  
And his wounding feel in me!

With his wounds may I be wounded,  
†Drunk with cross and blood, astounded,  
Lo, I faint in grief away;  
By thy love inflamed, befriended,  
May I, Virgin, thus defended,  
See the final judgment day.

\*Mary—bitter.

†"Cruse hac inebriari," Augustine says, "Deus de vino invisibili *inebriat*. Bonus hospes vos esurientes invenit, pascit vos; sitientes invenit inebriat vos. Qui laetatur in domino et cantat laudes domino magna exultatione nonne *ebrio* similis est? Probo istam *ebrietatem*."

Fac me cruce custodiri,  
 Morte Christi præmuniri,  
 Confoveri gratia.  
 Quando corpus morietur,  
 Fac, ut animæ donetur  
 Paradisi gloria.

Grant that by the cross still warded,  
 And by Christ's own passion guarded,  
 I may glow with heavenly grace;  
 And when heart and flesh are failing  
 Let thy prayer for me prevailing  
 Gain for me in heaven a place.

LAUDA, SION, SALVATOREM.

This noble hymn is by Thomas Aquinas (d. 1274) and represents another important feature of the Mediæval Theology. Its theme is "The feast of Christ's body." The author was called the "Doctor Seraphicus" and was regarded as the greatest scholar among the Franciscans. With much that is lofty in sentiment and true in devotion it teaches with great warmth and poetic beauty the Romish doctrine of *transubstantiation*.

This hymn marks a feature in the Mediæval Theology which appears in a variety of forms, and exerts a vast influence in determining the construction of the papal system, and is also reflected in several of the Protestant creeds. The language of the early church fathers, respecting the Supper shows that they regarded it as a high and holy mystery. They spoke of it in warm, figurative language, but never attempted by a philosophic analysis to determine the constituents of the holy meal. Their language has been freely quoted by the most varying schools and with equal confidence. Their symbolical representations have formed the curious material out of which was woven the doctrine of the Roman Church about the "Real Presence," and transubstantiation. The mediæval mystics and scholastics gave the language of the fathers a literal meaning thus deducing the doctrine above named with its consequences and concomitants, viz: "worship of the host," the "sacrifice of the mass," "communion in one kind," &c. No one of the mystical theologians of the mediæval church, brought more philosophical acumen to bear upon the sacred mystery of the Supper than the "Seraphic Doctor" and Poet, Aquinas. It was he who attempting to explain the concomitance of the earthly and supernatural elements in the supper, showed how a body of greater quantity could be in a smaller, making the refinement that there was a difference between *dimensive* and *substantial* presence, and that

existence in space does not belong to the essence of things that appear in space. Hence, the mere *accidents* of the bread and wine remain without the *subject*, and, as in all miracles, we have here the working of the first without a second cause. This conceit was pushed to the ridiculous consequence: "*Etiamsi mus vel canis hostiam consecratam manducet, substantia corporis Christi non desinet esse sub speciebus, quamdiu species illae manent, hoc est quamdiu substantia panis maneret.*" But the Doctor was equal to the occasion, and held again that an animal can partake of the body of Christ only *accidentaliter* but not *sacramentaliter*. Fortunately, Aquinas taught that all this is to be accepted "*fide implicita non explicita.*"

Accepting the doctrine of the glorious mystery and blessed influences and privileges of the Holy Supper, we may well rejoice that our Protestant and Lutheran system of theology drives us to none of these extreme, fanciful and even ridiculous explanations of its constitution. The vagaries of the subtle School men may well intimidate us when we are tempted to follow them into curious speculations about divine and unrevealed mysteries, while the utter fruitlessness of their discussions and controversies may well warn us against seeking any good for the church in a like direction. It will ever be regretted by good men, that so much of the scholastic spirit came with the revived and reformed church into the era of Protestantism, and has here, as in the mediæval church, been the fruitful source of schism, distraction and irreconcilable debate. To conclude, our Protestant hymnology, happily, wears no such gloom as that of the church in her long "Babylonian captivity," when she shuddered with the thoughts of the *Dies Irae* rather than rejoiced in the bold confidence of the "Feste Burg;" when crawling on her knees to Christ, under the flowing robes of Mary, yearning to be identified with the "Mater dolorosa," rather than to stand erect with filial confidence, rejoicing in the all-sufficient atonement and only mediation of Christ; when she wearied her brain with vain and impractical speculations about mysteries rather than with simple trust in the Word accepted the Bread of life, which came down from heaven. We rejoice in the measure of

truth, in the deep devotion of the following, without accepting the "Dogma datur" of the poet :

Lauda, Sion, Salvatorem,  
Lauda ducem et pastorem  
In hymnis et canticis:  
Quantum potes, tantum aude,  
Quia maior omni laude,  
Nec laudare sufficis.

Laudis thema specialis,  
Panis vivus et vitalis  
Hodie proponitur  
Quem in sacrae mensa coenae  
Turbæ Fratrum duodenae  
Datum non ambigitur.

Sit laus plena, sit sonora,  
Sit iucunda, sit decora  
Mentis iubilatio:  
Namque dies est solennis  
Qua recolitur perennis  
Mensae institutio.

In hac mensa novi Regis  
Novum pascha novae legis  
Phase vetus terminat:  
Iam vetustas novitati,  
Umbra cedit veritati,  
Noctem lux eliminat.

Quod in coena Christus gessit,  
Faciendum hoc expressit  
In sui memoriam:  
Docti sacris institutis  
Panem, vinum in salutis  
Consecramus hostiam.

Dogma datur Christianis,  
Quod in carnem transit panis,  
Et vinum in sanguinem;  
Quod non capis, quod non vides,  
Animosa firmat fides,  
Praeter rerum ordinem.

Sub diversis speciebus,  
Signis tamen et non rebus,  
Latent res eximiae:  
Caro cibus, sanguis potus,

Praise, O Zion, Christ thy Saviour  
Leader, Shepherd, praise forever;  
Sing in hymns and canticles:  
Venture praise in loftiest measure,  
Pour to him joy's fullest treasure,  
No praise his honor equals.

Special theme of thy recital  
Be the living bread and vital  
Given in the Feast to-day  
What unto the twelve was given  
In the living Bread from Heaven  
Questioned not nor doubted they.

Praise abounding, loud resounding  
Jubilation for salvation  
Well becomes the grateful mind:  
Festal joys and blessings blending  
In this holy rite unending  
Here the hungering soul may find.

Yields the pascha, old and legal,  
To the supper new and regal  
In the sacramental rite:  
Ancient types with substance blending,  
Here, as shadows, find their ending  
As the darkness ends in light.

In the sacramental token  
Christ commands his body broken  
By us should remembered be;  
Taught by him, the bread of blessing  
And the cup we take, confessing  
Love's unbounded mystery.

Faith accepts it undisputed  
That the bread and wine transmuted,  
Here become Christ's flesh and blood:  
That what's seen is not what's taken,  
This she holds by doubt unshaken,  
Tho' by sense not understood.

Under forms to sense and seeing  
In their signs but not their being  
Hide most precious mysteries:  
Flesh the bread and wine the potion

Manet tamen Christus totus  
Sub utraque specie.

A sumente non concisus,  
Non concontractus, non divisus,  
Integer accipitur;  
Sumit unus, sumunt mille  
Quantum isti, tantum ille  
Nec sumptus consumitur.

Sumunt boni, sumunt mali,  
Sorte tamen inaequali  
Vitae, vel interitus:  
Mors est malis, vita bonis;  
Vide, paris sumptionis  
Quam sit dispar exitus!

Fracto demum sacramento  
Ne vacilles, sed memento  
Tantum esse sub fragmento,  
Quantum toto tegitur;  
Nulla rei fit scissura,  
Signi tantum fit fractura,  
Qua nec status, nec statura  
Signati minuitur.

Ecce! panis angelorum  
Factus cibus viatorum!  
Vere panis filiorum  
Non mittendus canibus!  
In figuris praesignatur,  
Cum Isaac immolatur,  
Agnus paschae deputatur,  
Datur manna patribus.

Bone pastor, panis vere,  
Iesu, nostri miserere,  
Tu nos pasce, nos tuere,  
Tu nos bona fac videre  
In terra viventium.  
Tu qui cuncta scis et vales,  
Qui nos pascis hic mortales,  
Tuos ibi commensales,  
Cohaeredes et sodales  
Fac sanctorum civium.

Undivided feed devotion—  
All in each the guest receives.

Eaten, but without incision,  
Broken, but without division,  
Each the whole of Christ receives:  
Thousands take what each is taking,  
Each one breaks what all are breaking,  
None a lessened body leaves.

Here alike the good and evil,  
High and low in social level,  
Take the Feast for wo or weal:  
Wonder! from the selfsame eating  
Good and bad their bliss are meeting  
Or their doom herein they seal.

Wheresoe'er this Feast is broken,  
Heed, nor doubt the promise spoken,  
Under every several token  
All is present, tho' unseen.  
Nothing of the thing is riven,  
Only broken signs are given,  
And no sundering cleft is driven  
Flesh and flesh and blood between.

Wonder! here the Bread of heaven  
Is to earthly pilgrims given,  
Yea, the children's own and even—  
Dogs these crumbs must never share:  
Bread, the scriptures typifying,  
Show on Isaac's altar lying,  
In the paschal victim dying,  
In the manna—it is there.

Holy Shepherd, succor send us,  
Pity, Jesus, and befriend us,  
Feed us, lead us and defend us  
Every good and blessing lend us,  
While we wander here below.  
Let thy power and wisdom guide us,  
Places at thy board provide us,  
Heirship, kinship, not denied us,  
When thy grace has glorified us  
To thy presence may we go.

## ARTICLE VI.

## THE REIGN OF TWO IDEAS.

By REV. H. C. HAITHCOX, Ashland, O.

Ideas belong to persons. Impulses belong to persons and things. More persons are ruled by impulse than by idea. And yet back of the impulse is an idea. Impulses are the effects, the children, of ideas. An idea is in the impulse, but an idea, it may be, out of its idealic relations. It may have run wild with the idea, and become master of it. Thereby arises the reign of impulse. The impulse then gives character to action and not the idea. Under the confused force of impulse men act more like things than persons. Reason is not on the throne. Ideas have lost the scepter. Desire is parent to thought. Feeling gives direction to action. What one likes, or does not like, determines the judgment. Other men are seen through the color of the desire, truth appears as the desire or with tinges like it, and the idea under the reign of impulse finds what it looks for. In studying character it reads motives into a man rather than discovers and interprets the motives already reigning in him. In studying the Holy Scriptures it adopts a method of exegesis rather than exegesis. It is the reign of impulse (idea run wild) that gives us so many sects in religion, so many methods of social and moral reform, and calls forth the Holy Scriptures to their support. Get the ideas of life, of the duties of life as they relate to self and others out of balance, and impulse runs away with them. Back of the impulses are ideas. Discard the proper rank and position of these and impulse takes the bit between the teeth and goes rushing where angels of truth would never venture. Subordinate truths are put far above their place. A co-ordinate element of character is made pivotal. Much evil is wrought, not so much for the want of thought, as for the want of thought under the reign of idea.

It is true that the idea has its impulse; or, as some would

say, gives an impulse to sentient being. But neither the idea nor anything else can give what it has not. Ideas must have the power of impulse to make themselves felt, and tell for weal or for woe. But in the reign of ideas the impulse is obedient, and guided as the idea directs.

As man is constituted, one great idea rules him—the God idea. This idea will not down. He may try to drive it from him, he may try to drown himself in sin to escape from it, yet it echoes in the soul. This idea has ever reigned over humanity. The language and worship of man in all ages is proof sufficient.

As man looks up to God this idea comes to him through two ways—through nature and through revelation. And so distinct are these two ways, and so different are the results of the influence upon man of the God-idea through these two ways, that they have come to designate the character of the ideas, and we speak of the natural knowledge of God and of the revealed knowledge of God. So we also speak of these ways as being sources of our knowledge of God. In our catechism we are taught that we derive our knowledge of God from the contemplation of the works of nature and from the Holy Scriptures. A knowledge of God from the works of nature and a worship of Him according to that knowledge, gives us what is now called the heathen religion; or the heathen idea of God. A knowledge of God from the Holy Scriptures, revelation, and a worship of God according to that knowledge, gives us what is now called the Christian religion; or the Christian idea of God. Thus the Christian idea of God is the Revelation idea, and the heathen idea of God is the natural idea. These two ideas reign among men.

The revelation idea became historic in the time of Moses, though it reigned before him and in him. To him it was revealed that "The Lord our God is one Lord." This idea was not a deduction of reason from the contemplation of nature, but a *revelation*. It so evidenced its truth in his heart and to Israel, that it gave direction to their thoughts, aroused their feelings, swayed their wills, and smote polytheism hip and thigh. Along with this idea came that of a Messiah, a deliverer to

come. These two ideas blended into one gave answer to humanity's cry, and moulded Israel's religious life and worship, making every thing point to Him who was to come. Under the reign of this idea Israel became great, capable of resisting the notions of the nations about them, and of upholding the truth of redemption for humanity. This idea of one God and His Messiah, rules in their tents and in their sacred tabernacle; in their science, in their art, in all their literature. When they looked into the heavens they caught its increased inspiration, for the heavens declared to them the glory of God. They wrote the idea on parchment, wrought it on curtains, engraved it upon gold and brass, cut it upon stone, and embodied it in the very form of their place of worship. The brazen altar spoke of it, the golden candle-stick revealed it, the ark and the cherubim and the mercy-seat voiced it, and the shekinah of Jehovah gave the Amen to it. Along the arch-way of history that people stand out in bold relief. Their idea made them great. And in the light of their idea appears the Man who is its fulfillment, Jesus the Christ, the Saviour of men. He consummates the revelation to man. Therefore the revelation idea is called the Christian idea. This is the saving idea. Where this idea reigns man not only looks up but rises up, man not only cries holy, but becomes holy. It holds him in subjection to Him who of God is made unto us wisdom, righteousness, sanctification and redemption.

Now look at the reign of the other idea and its effects. It controlled the nations about Israel. It became divergent, and scattered into notions of God that quite destroyed the people. They thought and thought, and reasoned about God until they lost Him and found gods many. Through nature they lost rather than found nature's God. They felt his touch, and reached after Him, but could not find Him, though He was near every one of them. They could not discover His real and true nature nor his relation to them. The idea of Him had lost its positive authority over them, and they sought out many inventions. Instead of receiving God's idea through nature, they read their ideas into nature, and deemed God to be like unto themselves. Their wishes became parents to their thoughts. And so dark-

ened became their understanding that they changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things.\* The truth that God had originally revealed to man they changed into a lie, and worshiped and served the creature more than the Creator. For this cause they were given up to vile affections, to a reprobate mind, and were full of all unrighteousness. They worshiped devils rather than God.† They became a moral heath, a wilderness of sin, a spiritual waste. The carnal mind held the mastery. Their imaginations were only evil and that continually. They were without God and without hope in the world. Historic heathenism is the result of the reign of the natural idea of God. Under it man went down. The impulse of sin broke its power and man could not find the way of life. His apotheosis could not hold him from sinking lower in sin. Roman law and Grecian philosophy could not elevate him. Grecian æstheticism only painted his way downward. The truth, the idea of God lost its positive grip upon his heart and its self-evidencing power upon his conscience. The way of the heathen is the way to death. The heathen idea has wrought ruin. It is always and everywhere the same.

The reign of the revelation idea produces very different results. To Israel it taught holiness and righteousness in tent and in tabernacle. It kept the idea of a holy God before the people by symbolic rite and pictorial illustration in the tabernacle. It produced the most perfect moral code ever given to man. It carried conviction to the conscience. It possessed a self-evidencing power in its word of truth. It kept the way of holiness before man, and showed a perfect Man walking in that way—even Jesus Christ, the Righteous One, the Jehoshua, the God-savior. In Him it shows all righteousness fulfilled, and life and immortality brought to light. In Him is new thought, new inspiration, new hope, new life for man. Under His potent spell men are delivered from sin. Under His quickening truth even nature is transfigured with the glory of divine thought, and all things become new. The revelation idea glorifies man and nature. It shows the upward way and the

\*Rom. i.

\*1 Cor. io.

crown of life. Man rises and reigns forever in the kingdom of God.

Such is the difference between the reigns of the two ideas which we took our pen to point out. One is the heathen idea. Here man looks at, consults, reasons about, nature; lives in it, pleases it, acts out nature's suggestions, and slides downward. The other is the Christian idea. Here man looks to the Bible, reads the exhibition of God's love in clearer letters, learns truth that takes hold upon the heart, drives away fear, and is enabled to look up and say, Abba, Father.

These two ideas are yet in the world. Nearly two-thirds of the human family are suffering under the reign of the heathen idea. Even in the kingdom of the Christian idea, footprints of the heathen may be seen. And when and where we might least expect it, if we took the pains to look, we could see the influence of the heathen idea. It makes its tracks through our homes and by our Christian altars. Yea, more. We have come up out of a heathen earth. Clods of heathenism stick to our backs. Heathen thoughts have crystallized in our languages. We are all heathen at root. Even revealed thought had to come down to the world of our understanding in heathen word-forms. It is a marvel that we ever got away from the heathen idea. That we have is proof of the supernatural power of the Christian idea on which was laid the task not only of overcoming the heathen idea, but also of breaking through the thick, hard shell of heathenism, and of illuminating it with its own glory, so that we were enabled to discern it. The power of seeing it was not with us but with it. It found us in our hard heathen shell, in our hard and dark thought-forms, and through them gave us light. To reach us and make us new the Christian idea had to make our language new—not a new and different language, but a transformation of our language in all its heathen hardness and fullness of heathen thought, form and association. The Christian idea had to put its own divine light through our own language-form. In no other way could we know it. And because of this very fact, heathen thought hangs on to us long, and creeps into our best forms and associations. The heathen idea works hard to retrieve its losses. But the Christian idea

will conquer. It is transforming the languages of the earth, and glorifying them with its transfiguring thoughts.

We look into many of our homes and there see heathen thought clinging yet. Much of the literature is but heathenism thinly draped with Christianity. And some of it has scarcely a Christian gauze about it, but exhibits its heathenism in full view. It plays with the emotions and sentiments in such a way as to leave the soul as unsatisfied as heathenism left it. The minor part of the literature of some homes leads to up-looking faith, submissive will, contented heart, cheerful duty, or the kindling of filial prayer to the Father in heaven. Much of it worships the creature rather than the Creator. On the mantel is some heathen goddess cast in bronze or fashioned in marble, and a Venus of Milo looks down upon the family instead of the mother of our Lord, or a Jupiter instead of a symbol of Jehovah. Some Shakesperian group will catch the eye and suggest the thought instead of the grouping of Faith, Hope and Charity about the cross. Heathen nudities in engravings, oils, and photographs are nearly every where—in the home, in the office, at the railway station, and on pillar and post. The heathen idea crowds itself upon us. It pushes its way into our schools, and seeks to preoccupy the chairs, and to force out the Christian idea. It would banish the Bible from the school-house. It would push the creature forward and put the Creator behind the door. It would fill the galleries of art with paganism. It would fill the Christian temple with its thoughts.

Yes, even our churches are often modeled and almost built by the force of the heathen idea. In revelation we have a pattern for the house of God. It is a pattern that teaches holiness. Though it was a type, it is yet a type that is needed to mould thought and teach the children of men. But in this age of great irreverence for holy things all distinctions are often blotted out. Degrees of holiness have no recognition even in our sanctuaries. God's pattern in revelation preserved the distinctions of degrees. There we have the holy, more holy, and most holy place—three degrees of holiness distinctly marked. The holiest of all was where the word of God was kept, where the glory of Jehovah appeared and from whence His voice was heard.

The place next in holiness was where the table of the shew-bread was kept, where the candle shone and the incense of prayer went up to God. Then came the court of the people of Israel, where they worshiped and received the Word.

Where the revelation idea reigns in the structure of God's house there is a place for the people, a place for the Lord's Table, and a place for the word of God, and these places are not to be rushed into as the thoughtless horse rushes into battle. The Lutheran Church marks this idea by having her altar for the sacrament—the bread of God—not as a sacrifice, but as a gift of God to man; and her pulpit for the keeping and proclamation of the word of God, corresponding to the most holy place where Jehovah spake and manifested His glory. Since Christ came and rent the veil, and entered into heaven himself once for all, His gospel minister stands in the earthly temple before the people in His stead, and beseeches men to be reconciled to God. But the heathen idea comes in and blots out these distinctions, builds its amphitheatre, puts organs and choirs behind the pulpit, and leads people to forget the degrees of holiness in God's house sanctified by the divine Word and Sacraments. The pulpit becomes as common and the altar as familiar and indifferent a place as any other. These things may sustain a very close relation to the irreverence of some ministers and some people. God's object-lesson of holiness is forgotten. Holiness has become so spiritual a thing that it finds no body here to live in, has no feet to stand upon and its very traces are lost. The trouble is, a false spiritualizing has tried to rule and the heathen idea has crept in. Take away all distinctions of holiness from God's house and we will be in danger of losing it from the home and from the world. Even now heathenism puts its thoughts into our pulpits and baptismal fonts. The Corinthian column gives form to both, and the carved work has little reference to revealed ideas. Even the preacher in the pulpit talks often after the heathen manner. He reasons from the creature to the Creator and preaches a God who is only man magnified. He builds on a natural foundation and caps the climax only with the divine. He proves from nature, and then comes to revelation for confirmation of that proof. Sirens sing for him rather

than cherubim and seraphim. The waltz of paganism is given to the music rather than the majestic harmony of the angels whom St. John heard singing the Alleluia. Even in the burial of his Christian dead he patterns after the laudatio, or eulogy, which the heathen were accustomed to pronounce over their dead, instead of proclaiming the truth and consolations of the word of God. And thus the heathen idea reigns.

The Old Testament Israel felt its force. It modified their views of the Divine will. It had its influence in the forming of the cherubim of the ark of the covenant. It tempted them to turn from God's holiness to the shrines of idolatry. It finally gained the ascendancy over almost the whole of Israel, and the supernatural glory departed from their temple. When the Messiah came it held the people in bondage. Not until He died on Calvary and the very rocks rent, did the divine idea rise and break through man's language upon his heart again, and reëstablish holiness in the earth. During these 1800 years the conflict between these two ideas has been raging. In the fourth century the heathen idea seemed to surrender, but subsequent centuries showed that it had only been baptized by the Christian idea to make conquests. In the sixteenth century it was still mighty throughout the bounds of Christendom. Since then the Christian idea has been making conquests as never before. But all along this line of advance the heathen idea has been lurking and working. Here and there it gets a hold and clings to it. Outwardly its power seems to be waning; but slyly and furtively it is creeping into our hearts, our homes, and our temples of worship. It behooves us to be on the alert. The conflict is not yet over, the final victory not yet won. Even here too the price of liberty is eternal vigilance.

## ARTICLE VII.

## THE LAW OF MARRIAGE AND DIVORCE.\*

By REV. WILLIAM HULL, Hudson, N. Y.

The institution of marriage is as old as our race, having been founded by the Almighty at the time of creation. "Male and female created he then," (*Gen. 1: 27.*) "And the Lord God said it is not good that the man should be alone: I will make him a help meet for him," (*Gen. 2: 18.*) After God had done so, and when Eve was presented to Adam, the latter said, "This is now bone of my bones and flesh of my flesh: she shall be called woman, because she was taken out of man: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," (*Gen. 2: 23, 24.*)

A plurality of wives was not contemplated, otherwise the man would have been provided with more than one.

Thus the first family originated by divine arrangement and appointment, to be succeeded by the almost innumerable ones which have since been organized.

Chancellor Kent says, "The primary and most important of the domestic relations is that of husband and wife. It has its foundation in nature, and it is the only lawful relation by which Providence has permitted the continuance of the human race. In every age it has had a propitious influence on the moral improvement and happiness of mankind. It is one of the chief foundations of social order. We may justly place to the credit of the institution of marriage a great share of the blessings which flow from refinement of manners, the education of children, the sense of justice and the cultivation of the liberal arts." (*2 Kent's Commentaries, p. 75.*)

As marriage is controlled by the laws of the various countries, we must look to them to answer the question,

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\*A Lecture delivered before the students of Hartwick Seminary, by the author, as Lecturer on Ecclesiastical Law in that Institution.

## I. WHO MAY MARRY?

In this country the laws of the several states control marriage within their territory, and therefore we must look to the *Revised Statutes* of the state of New York to learn who may marry here.

1. In the first place the parties must be of proper age to enter into the contract, for the *Revised Statutes* declare it to be a civil contract in the following words: "Marriage so far as its validity in law is concerned shall continue in this state a civil contract, in which the consent of the parties, capable in law of contracting shall be essential." (2 *Revised Statutes*, 199.) While the age of twenty-one years is requisite to make other contracts valid, the statutes of the state of New York, following the Common Law of England, make the age of legal consent, fourteen in males and twelve in females. Sir William Blackstone in his *Commentaries on the Laws of England* (Vol. 1, 436.) says, "The next legal disability is want of age. This is sufficient to avoid all other contracts on account of the imbecility of judgment in the parties contracting: therefore it ought to avoid this, the most important contract of any."

Chancellor Kent in his *Commentaries on American Law* says, "No persons are capable of binding themselves in marriage, until they have arrived at the age of consent, which by the Common Law of the land is fixed at fourteen in males and twelve in females. The law supposes that the parties at that age have sufficient discretion for such a contract, and they can then bind themselves irrevocably, and cannot afterward be permitted to plead even their egregious indiscretion, however distressing the result of it may be. (2 *Kent's Com.* 77.)

The age of consent by the Roman, or Civil Law, was also fourteen and twelve years. In 1829 a law was enacted in this state, making the age of legal consent seventeen in males and fourteen in females, but the law was repealed in less than a year. This was the law in Illinois, but in Ohio, Indiana and Michigan the legal age was eighteen and fourteen.

Parties marrying under the legal age, on reaching that period could ignore the contract—one or the other—or both—or they

could ratify it the same as any other contract. Living together as husband and wife after reaching the age of legal consent makes the contract binding, and they need not be remarried.

2. If the parties entering into this contract be of the legal age, the next point essential is that they *consent freely* to enter into the marriage union. If there be force and compulsion and *duress*, as it is called in law, then the marriage may be annulled by bringing an action before the courts to annul the marriage. If there be *fraud* in connection with the contract, that is also a cause for annulling the marriage. Laban practiced a fraud upon Jacob in such a matter—the patriarch supposed he was marrying Rachel, when it turned out that the bride was Leah. Jacob looked upon himself as an injured individual—the victim of misplaced confidence—he got what he had *not* bargained for, and he must have regarded it as a sharp, oriental trick perpetrated by the crafty Laban, who had an eye to business, and who pleaded in justification of the fraud, that it was the custom in that country, that the oldest daughter in a family should be married first. If Jacob had brought an action to annul the marriage and Laban had interposed that plea it might have been entertained by the Mesopotamian court.

The *Revised Statutes* of this state provide, that, when the consent of either party shall have been obtained by force or fraud, the marriage shall be void from the time its nullity shall be declared by a court of competent authority. (2 *Revised Statutes*, 199.)

3. Another requisite is, that the parties be persons of proper mental capacity. An idiot is not capable in law of making any contract, and cannot therefore make a marriage contract. A lunatic while suffering from lunacy, cannot give a legal consent, unless the marriage occur in a lucid interval. On this subject Chancellor Kent says, "but though marriage with an idiot or lunatic be absolutely void, and no sentence of avoidance be absolutely necessary, yet, as well for the sake of the good order of society, as for the peace of mind of all persons concerned, it is expedient that the nullity of the marriage should be ascertained and declared by the decree of a court of competent jurisdiction. The existence and extent of mental disease and how far it may

be sufficient, by the darkness and disorder which it brings upon the human faculties, to make void the marriage contract, may sometimes be a perplexing question, extremely distressing to the injured party, and fatal to the peace and happiness of families." (2 *Kent's Commentaries*, 79.)

4. Another requisite on entering into this contract is that the former husband or wife of the parties be not living, if a previous marriage existed, or if living that such former marriage be no longer in force. The marriage to a second person, while a former marriage contract exists is forbidden by law, and such action is characterized as "bigamy," and punished as a crime by incarceration in a state prison.

In regard to polygamy Chancellor Kent says, "the direct and serious prohibition of polygamy contained in our law, is founded on the precepts of Christianity, and the laws of our social nature, and it is supported by the sense and practice of the civilized nations of Europe. Though the Athenians at one time permitted polygamy, yet, generally it was not tolerated in ancient Greece, but was regarded as the practice of barbarians. It was also forbidden by the Romans throughout the whole period of their history, and the prohibition is inserted in the Institutes of Justinian. Polygamy may be regarded as exclusively the feature of Asiatic manners, and of half-civilized life, and to be incompatible with civilization, refinement and domestic felicity." (2 *Kent's Com.* 81).

At the present day the Mormons in the western part of our republic are endeavoring to permanently establish this mode of half-civilized life among us, and Congress is finding it a difficult task to meet the case under the forms of law. A statute has been enacted prohibiting polygamy in the territories, but as these plural marriages are not contracted in public, and their existence is kept secret from the Gentiles, the difficulty is to prove that they exist. A good Providence, which is always on the side of right, will yet help to rescue the country from this evil and disgrace.

5. Another requisite to this contract is, that the parties proposing to be married shall not be related within certain degrees which the law prescribes. The *Revised Statutes* of New York

say, "Marriages between parents and children, including grandparents and grand-children of every degree, ascending and descending, and between brothers and sisters of the half as well as of the whole blood, are declared to be incestuous and absolutely void. This section shall extend to illegitimate, as well as to legitimate children and relatives." (*2 Revised Statutes*, 199.)

6. Another statutory provision is the objection, "that one of the parties be physically incapable of entering into the marriage state."

Chancellor Kent says, "the consent of parents or guardians to the marriage of minors is not requisite to the validity of marriage. In New York there was no statute provision in the case until 1830, and marriages were left without parental restraint to the freedom of the common law, and consequently with as few checks in the formation of the marriage contract as in any part of the civilized world." (*2 Kent's Com.* 85).

He further says, "the matrimonial law of Scotland and of Ireland is equally loose, and so was the English law prior to the statute 26 George II., chapter 33. That statute among other things, declared all marriages under licenses, where either of the parties were under twenty-one years, if celebrated without the publication of bans, or without the consent of the father, or unmarried mother, or guardian, to be absolutely void. The English statute pursued the policy of the civil law, and of the law of the present day in many parts of Europe in holding clandestine marriages to be a grievous evil, so far as they might affect the happiness of families and the control of property. Though the Roman law greatly favored marriages, *jus trium liberorum*, allowing certain special privileges to the parent of three or more children, yet it held the consent of the father to be indispensable to the validity of the marriage of children of whatever age, except where that consent could not be given, as in cases of captivity or defect of understanding. Parental restraints upon marriage existed likewise in ancient Greece, and they exist to a very great extent in Germany, Holland, and France. The marriage of minors under these European regulations, is absolutely void, if without the consent of the father, or mother, if she be the survivor, and the minority in France

extends to the age of twenty-five in males and twenty-one in females, and even after that period the parental and family check continues in a mitigated degree."

But the *Revised Statutes* of New York do not require the consent of any one except the parties themselves, and there are no penalties for officiating in the solemnization of marriage when the parties are fourteen and twelve years, and upwards, of age.

Marriage licences are required in the New England states, and hence many parties come over the line into the state of New York and get married here, as they go across the line into Scotland to avoid the stringency of the English law.

Gretna Green is a small village just across the Scottish border, and this has been a famous place for the solemnization of marriages of English parties. The marriage ceremony consisted of an admission before witnesses by the parties, that they took each other for husband and wife—such admission being sufficient according to the law of Scotland to constitute a marriage. After the ceremony, the officiating functionary, who for many years was the village blacksmith, signed a certificate of marriage, which was also signed by two witnesses and then the union of the parties became perfect and indissoluble. It is said that as many as five hundred of such marriages occurred annually at Gretna and other border villages.

A promise to marry and a refusal to perform it, if made by a person twenty-one years of age, subjects the delinquent to a liability to be prosecuted for breach of promise of marriage. Such actions from time to time are brought in our courts, and often the delinquent, if a male, is amerced heavily in damages by the jury. Such actions are not often brought against ladies, as there is a disposition to laugh the plaintiff out of court, and at most he would be likely to come off with a verdict of six cents damages.

To maintain this action it is not necessary to prove the contract, but the jury may presume the contract to exist from the relations of the parties. If there be such attentions to a lady, that the public presume the parties are engaged, or if the facts

lead the jury to this inference, it is sufficient ground to maintain the action.

Having inquired who are proper parties to enter into the marriage contract under the laws of the state, the next question that arises is,

## II. HOW IS THE CONTRACT TO BE CONSUMMATED ?

Some contracts in the ordinary business of life are valid even if made verbally, while others are void unless they be made in writing. A contract which could be completed within a year, would be good orally, but if it could not be consummated within a year would be void if made verbally. Thus an oral contract to rent a house one year from the first of May is good if made on that day, but if made on the preceding day it would cover more than a year and would need to be in writing. A conveyance of land must be in writing.

But the marriage contract may be a verbal contract. The *Revised Statutes* say, "Marriage so far as its validity in law is concerned shall continue in this state a civil contract, in which the consent of parties, capable in law of contracting shall be essential."

Chancellor Kent says, "No peculiar ceremonies are requisite by the Common Law to the valid celebration of the marriage. The consent of the parties is all that is required: and as marriage is said to be a contract *jure gentium*, that consent is all that is required by natural or public law. The Roman lawyers strongly inculcated the doctrine that the very foundation and essence of the contract, consisted in consent freely given by parties competent to contract."

If the contract be made in words of the present tense (*per verba de praesenti*) and remains without cohabitation, or if made in words of the future (*per verba de futuro*) and be followed by consummation, it amounts to a valid marriage in the absence of all civil regulations to the contrary, and which the parties (being competent as to age and consent) cannot dissolve, and it is equally binding as if made in *facie ecclesiae*. There is no recognition of any ecclesiastical authority in forming the connection, and it is considered entirely in the light of a civil contract.

This is the doctrine of the Common Law, and also of the Canon Law, which governed marriages in England prior to the marriage act of 26 George II. and the Canon Law is also the general law throughout Europe as to marriages, except where it has been altered by local, municipal law. The only doubt entertained by the Common Law was whether the cohabitation was also necessary to give validity to the contract. It is not necessary that a clergyman should be present to give validity to the marriage, though it is doubtless a very becoming practice and suitable to the solemnity of the occasion. The consent of parties may be declared before a magistrate, or simply before witnesses, or subsequently confessed or acknowledged, or the marriage may even be inferred from continued cohabitation and reputation, as husband and wife, except in cases of civil actions for adultery, or in public prosecutions for bigamy or adultery, when actual proof of marriage is required." (2 *Kent's Com.* 86, 87, 88.)

In North Carolina the highest state court held that a contract of marriage, made in words of the present tense and followed by cohabitation was not a legal marriage, unless celebrated by a person in sacred office, or entered into before some one in public station and judicial trusts. The marriage of slaves as usually existing, consisting of cohabitation merely by permission of the owners, did not constitute the legal relation of husband and wife.

The *Revised Statutes* of New York say, "For the purpose of being registered and substantiated according to the provisions of this title, marriages shall only be solemnized by the following persons:

1. Ministers of the gospel and priests of every denomination.
2. Mayors, Records and Aldermen of cities.
3. Judges of the County Courts and Justices of the Peace.
4. Judges and Justices of Courts of Record.

When solemnized by a minister or priest, the ceremony of marriage shall be according to the forms and customs of the church or society to which he belongs. When solemnized by a magistrate, no particular form shall be required, except that the parties shall solemnly declare, in the presence of the magis-

trate and the attending witness or witnesses, that they take each other for husband and wife. In every case there shall be at least one witness, besides the minister or magistrate present at the ceremony. (*Revised Statutes*, 199, 200.)

The law also provides that the clergyman or magistrate shall record the names and residence of the parties and the witnesses in a book to be kept by him for that purpose, and recently a law has been passed that the parties married shall sign a statement, for which a blank is provided, giving the names, occupation, age and residence of the parties and the names of their parents. This statement is made in duplicate and is also signed by the witnesses. One copy the clergyman or magistrate keeps, and the other copy, with a certificate of the marriage is filed with the Town Clerk in towns and with the Health Officer in cities.

The *Revised Statutes* have also the following provision, "Every minister or magistrate who shall solemnize a marriage, where either of the parties within his knowledge, shall be under the age of legal consent, or an idiot or lunatic; or to which within his knowledge any legal impediment exists, shall be deemed guilty of a misdemeanor, punishable by fine or imprisonment or both, in the discretion of the court by which he is tried."

The statute also provides that its provisions shall not apply to the marriage of Quakers and Jews, whose marriages may respectively continue to be solemnized in the manner and agreeably to the regulations of their respective societies.

Chancellor Kent says, "It has been a point much discussed in the English courts whether a clandestine marriage in Scotland, of English parties who resided in England and resorted to Scotland, with an intent to evade the operation of the English marriage act could be received and considered in England as valid. As the law of marriage is a part of the law of nations (*jus gentium*) the general rule undoubtedly is, that a marriage valid or void by the law of the place where it is celebrated is valid or void everywhere. An exception to this rule is stated by Huberus, who maintains that if two persons in order to evade the law of Holland, which requires the consent of the guardian or

curator, should go to Friezeland, or somewhere, where no such consent is necessary, and there marry and return to Holland, the courts of Holland would not be bound by the law of nations to hold the marriage valid. In opposition to this opinion we have the decision of the Court of Delegates in England in 1768, in *Compton vs. Bearcraft*, where the parties being English subjects, and one of them a minor, ran away, without the consent of the guardian, to avoid the English law, and married in Scotland. In a suit in the Spiritual Court to annul the marriage, it was decided that the marriage was valid." He further says that, "the settled law is now understood to be that decided in the Spiritual Court. It is a part of the law of nations of Christian Europe, and infinite confusion and mischief would ensue with respect to legitimacy, succession and other rights, if the validity of the marriage contract was not to be tested by the laws of the country where it was made. This doctrine of the ecclesiastical courts was recognized by the Supreme Court of Massachusetts in *Medway vs. Needham*, and though the parties in that case left the state on purpose to evade the statute law, and to marry in opposition to it, and being married returned again, it was held that the marriage must be deemed valid, if it be valid according to the laws of the place where it was contracted, notwithstanding the parties went into the other state with an intention to avoid the laws of their own." (2 *Kent's Com.*, 91, 92.)

Having treated of marriage and how contracted, we now proceed to the second part of our lecture, and inquire,

FOR WHAT CAUSES AND HOW MAY MARRIAGE BE DISSOLVED?

It is a life contract, and the design of the Creator and a contemplation of the institution in all ages and among all nations is, that it be considered a covenant to last for life. A sentence of nullity, declaring the marriage void may be made by the courts in this state for the following causes:

1. That the parties, or one of them had not attained the age of legal consent.

2. That the former husband or wife of one of the parties were

living, and that the marriage with such former husband or wife was then in force.

3. That one of the parties was an idiot or a lunatic.

4. That the consent of one of the parties was obtained by force or fraud.

5. That one of the parties was physically incapable of entering into the marriage state.

6. That the parties were within the limits of consanguinity—defined by the statute.

Among the Jews marriage was easily dissolved in the time of our Lord. The husband could write a bill of divorcement and send his wife away. Christ taught that only infidelity to the marriage covenant warranted a divorce. To this *Schmid* in his *Doctrinal Theology of the Lutheran Church* adds, "malicious desertion" as a scriptural ground founded upon *1 Cor. 7: 15* where St. Paul says, "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such case: but God hath called us unto peace."

*Hollazius*, an eminent Lutheran theologian quoted by *Schmid* says, "The conjugal bond between husband and wife, as long as they remain alive, is in itself indissoluble, both on account of mutual consent, and especially on account of the divine institution, (*Gen. 2: 24; Mat. 19: 6.*) Meanwhile in two cases, divorce, or the dissolution of legitimate and valid marriage, as to the conjugal bond itself, may occur. Without doubt in the case of adultery, where by the law itself, marriage both can and is dissolved, and the innocent party is permitted to enter into another marriage, (*Mat. 19: 9-5: 32*, and in a case of malicious desertion (*1 Cor. 7: 15*) where the deserter himself actually and rashly sunder the conjugal bond, and where to the deserted party, when a competent judge makes the declaration, the power belongs to enter into a new marriage." "The reason why a divorce may be granted in these two cases lies in the very nature of the case." He also speaks of the second cause as "malicious and incorrigible desertion." (*Schmid*, 638, 639.)

But the law of the state of New York does not recognize this second cause as the ground for an absolute divorce, and the only cause it gives is unfaithfulness to the marriage contract.

Chancellor Kent says, "During the period of our colonial government, for more than one hundred years preceding the Revolution, no divorce took place in the colony of New York: and for many years after New York became an independent state, there was not any lawful mode of dissolving a marriage in the lifetime of the parties but by a special act of the legislature. This strictness was productive of public inconvenience and often forced the parties in cases which rendered a separation fit and necessary, to some other state, to avail themselves of a more easy and certain remedy. At last the legislature in 1787 authorized the Court of Chancery to pronounce divorces *a vinculo* in the single case of adultery, upon a bill filed by the party aggrieved, (2 Kent's Com. 97).

When a decree of divorce is granted for that cause, if the wife is the aggrieved party, the court awards alimony for the support of the wife, and the innocent party is permitted to marry again, while the guilty party is estopped from marrying again during the lifetime of the plaintiff. The guilty party may however come into court subsequently, and show that the innocent party has been remarried for a period of five years, and also that the conduct of the petitioner has been exemplary since the divorce, whereupon the court may order that the guilty party be permitted to marry again.

In the State of New York, if one of the married parties be absent and unheard from for five years, the law presumes that such absent party is dead, and the other party may marry again without being liable for the penalties of bigamy, although if the absent party should return, Enoch Arden-like, the second marriage could not be valid, but children born of the second relation, would be legitimate, but could not inherit from the estate of the first husband.

In the State of New York the sentence of one of the parties to state prison for life dissolves the marriage relation absolutely, and permits the worthy party to marry again.

In many States of the American Union, the law grants an absolute divorce on very slender grounds. In Massachusetts, Maine and New Jersey, wilful desertion for five years constitutes a sufficient ground. In Indiana and Missouri the law gives as

ground for absolute divorce, desertion for two years, cruel and inhuman treatment by the husband or his habitual drunkenness for two years; in Ohio wilful desertion for three years, and habitual drunkenness for the same length of time; in Vermont imprisonment in a state prison for three years; in Pennsylvania wilful desertion for two years; in Connecticut wilful desertion for three years, or absence without being heard from in seven years.

The evils of such loose laws for divorce are being seriously felt and deprecated in the country, and an amendment of the Constitution of the United States is talked of, providing for the enactment of marriage laws by the federal government, which shall make the relation of marriage and its dissolution uniform in all the states.

Judge Noah Davis in an article in a recent number of the *North American Review* says: "Marriage is an institution, divine in nature and origin: established by God, whether by the fiat of His supreme wisdom or through the operation of natural laws evolving by survival, the fittest wisdom, and designed and best adapted, by its union and unification of the sexes, to confer and preserve individual happiness, to create the family, and thereby to perpetuate the race, the people, and the state in the highest orders of civil government. This institution is the same, in whatever form created or solemnized, and as such is to be recognized and supported by the wise laws of all civilized peoples, and when created by the contract of competent parties is something superior to their volition, and indestructible by their separate or voluntary action. Whatever impairs or destroys its unity, and the fruits of its unity, is injurious to personal and public morality and the general well-being and good order of society: and is therefore to be repressed and restrained by law, and subordinated to the general good. Divorce is such an evil, and is therefore justly obnoxious to every repression, restraint and limitation consistent with the administration of that justice which looks to the common safety and happiness of man."

It has been a mooted question whether the courts of this state should recognize a divorce granted by the courts of another state, against a citizen of this state for causes which would not warrant a divorce here. Our Court of Appeals—the court

of last resort in this state—has recently decided that they must respect the judicial decisions of the courts of other states, and therefore such of our citizens as wish to dissolve the marriage relation on easy grounds can go to states where easy laws prevail, stay long enough to gain a residence and then commence an action with publication of the motive to the defendant in some obscure newspaper, as being a non-resident of the state, and get the divorce without perhaps the defendant knowing anything about the suit, and then this enterprising party may come back with the decree of divorce and marry again with impunity.

Easy divorce laws largely increase the number of divorces. Rev. Dr. Morgan Dix, of New York city, in a recent lecture on the divorce question said, "In Massachusetts in 1860 there were five causes for which divorce could be obtained, and in that year there was one divorce to fifty-one marriages. There were nine causes for which divorce was attainable in 1876, and there was a ratio of one divorce for every twenty-one marriages. In Vermont, Rhode Island, Connecticut and New Hampshire the ratio of divorce to marriages was, respectively, one to fourteen, twelve and eleven marriages, while in Maine the ratio was even worse than the latter. Among Protestants the rate was in Connecticut as high as one divorce to every eight marriages, but among Roman Catholics there was no divorce. The practical result was that in the New England states alone, four thousand persons were divorced every year, while two thousand families were broken up. In Massachusetts, while the laws protecting marriage had been gradually weakened, the loathsome, nameless crimes against morality and chastity had advanced threefold. If this state of things was not speedily checked, the result would be, first, the destruction of the home, and next of social order of which the home was the basis. The natural and logical outcome would be communism and socialism, proclaiming as they do the abolition of marriage and the need of making all the children the property of the state."

In ancient times easy and frequent divorces came with a general corruption of manners and morals, and with a decline of society and government.

Chancellor Kent says, "The ancient Athenians allowed divor-

ces with great latitude. \* \* \* The Greeks were comparatively exemplary in their domestic relations, but the graver Romans permitted the liberty of divorce to a most injurious and shameful degree. \* \* \* The abuse of divorce prevailed in the most polished ages of the Roman Republic and it was unknown in its early history. Though the twelve tables gave to the husband the freedom of divorce, yet the republic had existed five hundred years when the first instance of a divorce occurred. The Emperor Augustus endeavored by law to put some restraint upon the facility of divorce, but the check was overpowered by the influence and corruption of manners. Voluntary divorces were abolished by one of the Novels of Justinian, and they were afterward revived by another Novel of the Emperor Justin. In the Novel restoring the freedom of divorce, the reasons for it are assigned: and while it was admitted that nothing ought to be held so sacred in civil society as marriage, it was declared that the hatred, misery and crimes which often flowed from indissoluble connections required, as a necessary remedy, the restoration of the old law by which marriage was dissolved by mutual will and consent. This practice of divorce is understood to have continued in the Byzantine or Eastern Empire to the ninth or tenth centuries, and until it was finally subdued by the influence of Christianity. In modern Europe divorces are not allowed in Roman Catholic countries, because marriage is considered a sacrament, and held indissoluble during the life of the parties. This was formerly the case in France, and it was the general doctrine in the Latin, though not so in the Greek or Protestant churches. But the French Revolution, like a mighty inundation, swept away at once the laws and usages of ages; and at one period the French government seemed to have declared war against the marriage contract, and six thousand divorces are said to have taken place in the city of Paris in the space of two years and six months." (2 *Kent's Com.*, 101, 102, 103.)

Under loose divorce laws almost any thing is deemed a ground for divorce. Sulpicius Galbus put away his wife because she went out of doors with her head uncovered. Antistius Vetus because his wife spoke to a freed woman. Sophus because his

wife went to the circus without his permission. Cicero, the great Roman orator, dismissed Terentia for no offense after a long marriage, so that he could marry Publilia a rich young lady, and pay his debts. Among the grounds which a husband had for divorce were, witchcraft, eating with strangers, raising the hand in anger, frequenting the theatres when forbidden, sacrilege, violating the sepulchres, murder, etc. The laws of divorce were several times modified under the Christian emperors.

In our own day the most flippant reasons are often presented for a divorce. Recently a couple in New York City, of good social standing, applied for a divorce on the ground of incompatibility of temper. The cause of contention turned out to be the naming of a child. The father wished to name it after his father, and the mother desired that the boy should bear her father's name, and on that account they proposed to break up the family. In Philadelphia a woman applied for a divorce on the ground of cruelty. She was put on the witness stand, and the lawyers were a long time in trying to get out of her the specific act of cruelty of which she complained, and she finally said her husband had called her a goose. A husband also came to court asking for a divorce from his wife on the ground of cruelty. He was six feet two inches in height, weighed two hundred and forty pounds, and looked like a prize fighter. The court was curious to see the woman that could whip this Hercules. She was ordered to be produced, and when she appeared they saw a woman nineteen years old and weighing seventy-four pounds. Recently a woman applied to court for a divorce on the ground that her husband had the rheumatism.

The divine law is the only safe one to follow in respect to Marriage and Divorce, and where that is not followed the parties and society must suffer. The sowing will bring its baneful harvest.

What God has joined together let no man put assunder, except for those reasons which the Author of the institution has himself prescribed.

## ARTICLE VIII.

## CHARGE AT THE INAUGURATION OF DR. VALENTINE.\*

By REV. HENRY BAKER, A. M., President of the Board of Directors.

We are assembled here this evening for a very important service. At a special meeting of the Board of Directors of our Theological Seminary, on the 18th of last March, Dr. Milton Valentine was unanimously elected to fill the vacancy made by the death of Dr. Stork, in the chair of Didactic Theology. The necessary act of his regular installation has brought us now together.

The Seminary whose principal chair you, sir, are called upon to fill was established in the year 1826. This was one of the first acts of the General Synod after its organization. A grand act it was, great in its conception and far-reaching in its results. The first incumbent of this important chair was the learned, devoted and sainted Dr. S. S. Schmucker. The task assigned him was a great one. To take hold of a young institution single handed; to organize and put into successful operation a Theological Seminary for the education of young men for the ministry of our church in the United States, was no light work. How well he accomplished it the history of his forty years in the Seminary, and in that particular chair will tell.

It is sometimes charged upon Dr. Schmucker and his collaborators, that they did not sufficiently develop and give prominence to the many and various phases of our Lutheran Theology. I am glad they did not devote too much of their precious time to that line of thought, as there were weightier matters claiming their time and attention, matters of more vital importance to the Church, at that critical period of her history,

\*Delivered in Christ Church, Sept, 26th, 1884, at the installation of M. Valentine, D. D., as Professor of Systematic Theology in the Theological Seminary of the General Synod of the Evangelical Lutheran Church, Gettysburg, Pa.

than the mere peculiarities of the different shades and phases of her doctrines, about which there have been endless controversies. They were the first, when the Church had swung loose from confessional obligations in our country, to inaugurate the movement to restore the Augsburg Confession to its place and bind the institutions and ministers to its doctrines.

The essential doctrines of the Church were faithfully taught, as the efficiency and success of those hundreds of ministers, who sat at their feet, will testify. Dr. Schmucker, and a few of his pietistic brethren found the Church, to a great extent, settled down into a lifeless formalism, a spiritual death and worldliness. Out of this condition it was necessary that she should be aroused, in order that she might accomplish her great mission in saving souls. This mission could be accomplished only by building up a living, spiritual Lutheran Church in this country. The great effort of Drs. Schmucker, Krauth, Baugher, Jacobs and Kurtz and others, was to bring back the Church to her proper spiritual and pietistic character. They were not satisfied with the mere forms of doctrine and church service, but aimed to infuse into them and the Church a more elevated, spiritual life, like that which was common in the days of Spener and Francke in an earlier period of the Church's history. To this great object their energies were earnestly directed, and in this they may be regarded as having been successful. This having been accomplished, their successors have a wider field and a more pleasant task assigned them.

All our professors in the Seminary have been great and good men, competent to fill their respective chairs; and we believe their services have been respected and appreciated. Dr. Schmucker filled this chair for 40 years with efficiency and success. His name, for years was a household word in the church. He was more widely known than any of his brethren. His influence was not confined to his own denomination, but was felt throughout the Christian world. He was recognized as a ripe scholar, and an able theologian. His writings have been quoted by distinguished scholars of other countries. His Fraternal Appeal for Christian union alone attracted the attention of the

Protestant world, and culminated in the final organization of the worlds Evangelical Alliance. He is to-day recognized as the father of this grand institution. I am free to say that it is to Dr. Schmucker more than any other one man, and more than all combined of those who speak disparagingly of his work, that the Evangelical Lutheran Church is indebted for the present position, influence and standing among the other denominations of this country.

Dr. Brown, who succeeded Dr. Schmucker, devoted 16 years of the prime of his life to the duties of this chair, with marked ability and great satisfaction to all concerned. He was followed by the humble, devout and able Dr. C. A. Stork, who entered upon his work with great zeal. Though his term of office was comparatively short, yet it was marked with wonderful results for good. He had already by his peculiar natural, mental, spiritual, and acquired abilities infused new life into all around him, and was leaving the impress of his wonderful power upon the students. But in the midst of his promised usefulness the *Master* called him home to his reward.

In being called to this chair, my dear brother, and becoming the successor to such men, you will no doubt feel the responsibility of the position which you are now to occupy. But as you have been theologically trained in this Seminary, and as the Church has known you for many years, and tried you in various important positions, and with a most wonderful unanimity have called you to this chair, you should feel that it is not only the call of the Church, but the call of God through the Church.

The institution has already sent into the gospel field about six hundred ministers, many of whom have distinguished themselves for learning, zeal, and usefulness in the Church. These hundreds have been taught, and qualified by the professors of this institution, and especially by the professors of this chair. As the years have been rolling on general intelligence has increased, learning has been on the advance. New theories have been introduced into the schools. A larger range of studies has been added to the curriculum. With an increased Faculty, each professor giving special attention to special subjects, we may expect greater efficiency, and grander results. As science

and philosophy have advanced, and learned skeptics have arisen, who are seeking with these to subvert the foundation principles of our Christian system, it seems necessary that our professors keep fully abreast in learning with the progress of the times. The professors for the present age, and especially for the chair to which you, sir, have been called, must needs be fully armed, and thoroughly qualified to handle all these subjects as they may arise in the course of your instruction. You are expected to forewarn the students under your care of the difficulties which lie in the way, and so fore-arm them that they may be able to meet all phases of theological opinions, and hold fast to that which is true and good. Whilst it is true that each professor in the Seminary bears an important part in the preparation of students for the gospel ministry, the professor in this chair especially has the moulding power. Some men have greater moulding power than others. As the mould is so will be the article moulded. It is the professor of this chair mainly that makes the preacher. Students more or less copy after their instructors. You will therefore realize the responsibilities of the task assigned you.

Your piety, your example, your teaching, your preaching, is to command respect, esteem, reverence and obedience. It is not necessary that I should speak to you, upon this occasion, of the moral, and spiritual qualifications required for this position. Of these the members of the Board, nearly all of whom know you personally and are fully satisfied, else you would not have been chosen from among the many to fill this chair, the most important, we believe, in the gift of the Church. It may not be out of place, however, for me as the presiding officer of the Board, and one who has a personal knowledge of the workings of the seminary for fifty years, to indicate a few things, which it would be well for the Faculty, and yourself in particular, to impress upon the minds and hearts of the students, who are to become preachers and pastors in the Church.

A thorough theological training is very important, but there are other things still more important to the efficiency and success of the ministry. I mean spirituality of heart and life, and intense earnestness in the prosecution of the ministerial work.

I would not detract one iota from as liberal and thorough a theological training as the schools can furnish, but all this learning will avail but little, so far as a minister's work is concerned, if true piety be wanting. Spirituality should be insisted upon as one of the first qualifications of a gospel minister. This presupposes that there has been true conversion. Without regeneration there can be no real piety, no development of the true Christian character and life. True piety or grace in the soul, is the vital force which gives action, character and influence to all his work as minister and pastor. What the present age and the Church most need is a learned, live, devoted ministry full of the Holy Ghost, one which proves itself to be the light of the world, and the salt of the earth. Fletcher says: "Luke-warm pastors make careless Christians," and I would add, that godly, live and active pastors make active and faithful members.

You should insist upon, not only true piety, and spirituality, but also urge upon your pupils the necessity of great earnestness in the prosecution of their work. The devil is in earnest, and how he succeeds we too well know. Infidels display an earnestness worthy of a better cause. Men of the world are in earnest. The work of God's ministers is of such unspeakable importance that it calls for the fullest consecration and intensest earnestness. Ecolampadius, the Swiss reformer, said: "How much more would a few godly, fervent men effect in the ministry than a multitude of luke-warm ones." The biographer of Baxter says: "Baxter would have set the world on fire, while Orton was lighting his match." How true, and not true alone of Baxter and Orton. These two individuals are representatives of two classes in the Church of Christ. The Baxters may be counted by tens, but the Ortons by hundreds. Show me a man who has been wonderfully successful in his ministerial work, and I will show you a man who has been terribly in earnest. Examples are numerous.

I would urge upon you, further, to impress upon the minds of your pupils the great importance of the catechetical instruction of the young. The young are the hope of the church. In youth the heart is tender and susceptible to impression. It is a well established truth that early impressions are most last-

ing, and hence the propriety of laying emphasis upon this department of church work.

Finally I would suggest that you urge upon the young men under your care the importance of being like the wise husbandman, who keeps an eye to the harvest season, to gather in the harvest. I mean genuine, scriptural revivals of religion, brought about by the proper use of the appropriate means of grace, the plain, honest preaching of God's word, with earnest, fervent, prayer for the power of the Holy Ghost to make the truth effectual for salvation in the hearts and consciences of those who hear. These meetings are a blessed means of developing spiritual life in formal members, and also in reaching or influencing a large class of men and women who have grown up to manhood and womanhood outside of the pale of the Church. Such persons are rarely ever converted, and gathered into the Church in any other way. The revival work is Scriptural. The Christian Church had its birth in a most glorious revival, resulting from the preaching of Christ crucified, and the descent of the Holy Ghost, when three thousand souls were hopefully converted to God, and made Christians by being baptized.

Had not the apostles wisely seized upon the occasion then and there given, the probabilities are that but few of all those persons would have been saved to the Church at all.

Dear brother, you are now about to enter upon your new work, in which you will be associated with brethren, whom you have known for years, and with whom no doubt you can fraternize, and work in loving harmony for the Master's cause. May your life be long spared, and health given you, with the full use of all your faculties, that you may be able to fill your new position with comfort and pleasure to yourself, and satisfaction to the Board, and the Church, and also with great profit to the students. God grant that you may be able to perform the work in such manner as may result in great good to the Church and world at large.

Dr. Valentine will now please take the usual obligation necessary to the filling of a chair in the Faculty.

## ARTICLE IX.

## INAUGURAL DISCOURSE.\*

By M. VALENTINE, D. D., Theological Seminary, Gettysburg, Pa.

I enter the position to which I am here called with a profound sense of its importance and the greatness of the obligations it imposes. One may well tremble in assuming its duties. I feel grateful, indeed, for the confidence the call implies, and appreciate the privilege it offers for useful service. But the work is so thoroughly in the very heart of the Church's activity, and sends out such lasting influences, like arterial blood, into its whole life and character, that the responsibility at once becomes as impressive as the privilege is attractive. I would not dare undertake the service if I did not understand the call of the Board as the will of the divine Head of the Church and pointing out the order of that Providence which helps wherever it leads. My own feeling of the high duties before me and of the wide interests involved in their discharge responds fully to the account of them you have so strongly set before my view. I trust that this feeling, under divine aid, is some guarantee that the work shall never be lightly or slightly done.

But you have a right—and the whole Church back of you has a right—to know more definitely and distinctly the conception I entertain of this work and the principles that will guide and mark it under that conception. You are entitled to some assurance that it will be conducted on the right ideas and to the right fruits for the Church's life. My convictions as to the work, formed and strengthened through years of careful observation and study of our Church's doctrine, character and mission, are very decided and positive. I propose to give the indications called for by this hour by speaking of *some present demands in theological training*. A very cursory statement of

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\*Delivered in Christ Church, Sept. 26, 1884, at his inauguration as Professor of Systematic Theology in the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States.

these is all that our time will allow ; but I trust will be sufficient to reflect the ruling ideas that will run through the fulfilment of my official duties.

The present demands in theological training, as they stand before my mind, in a general way and large measure apply to that training in all branches of the Christian Church. But our view of them now and here will contemplate their relation especially to our own Church in her mission and work. It will be enough if, in the light of broad general living necessities, we can see the flashing demands that ought to be recognized where we have our own work to do.

These demands are of two sorts—some *doctrinal*, some *practical*. Some pertain distinctly to *theology*, some to the Church's *work*. However closely related these two things often prove to be, they present distinct parts of the Church's life, and distinct necessities in the training which prepares for the ministry.

Let us first look at a few demands of ministerial training as to *theology*. Doctrinal soundness is of the first moment. The power of the Church, under God, is in the great life-truths of the gospel, informed by the Holy Spirit, given for it to live by and work with. All error is weakness and perversion to life. It misleads like false lights. It kills like a worm at the roots. Over against all disparagement of the importance of doctrinal correctness, in the oft-urged contrast with right living, all reason and experience emphasize it as the real fountain of right life. It is its inspiration, its guide, its safety. All depreciation of doctrine is simply a sounding summons to hold it fast and magnify its office.

1. It seems hardly necessary to say here, in a preliminary way, that, as fundamental to all special needs of our day, I shall steadily adhere, in this respect as in others, to the constitutional requirements of the institution whose service I enter. I would stay out of it if I did not mean this. I see no theological demand of our day in conflict with the doctrinal basis of the Seminary. Established, as it emphatically is, on the doctrinal teaching of the Augsburg Confession, it stands neither for Zwinglian nor Calvinistic, but for Lutheran Christian theology. As such it represents what is to my firm conviction the true everlasting gospel of the grace of God—a correct exhibition of the funda-

mental doctrines of the divine word. Our position is to be that of true positive Lutheranism, in clear and consistent contradiction to other and variant systems of Christian doctrine. It is, however—and must be for the very reason that we are to insist on the best and truest type—the catholic Lutheranism of the Augsburg Confession—a Lutheranism in whose consistent trueness and freeness a Luther and a Melancthon can worship side by side, and which presents our Church, as was meant by the Reformers, as revived apostolic Christianity for the world.

It is a matter of great gratification that in having the Lutheran system of theology fundamentally underlying our position, we are already meeting what theological thought is making more and more a present demand for Christendom. For it is an unquestionable fact, observed by those who have broadly and carefully scanned the tendencies and movements of Christian theology, that it has been more and more assimilating itself to this type. The theology of Christendom is becoming more and more Lutheran. Wherever we catch its trend, in the Eastern Church, in the Protestant Churches of Europe, in the British Isles, in our own land, the movement is toward a clearer recognition of the truths which the Lutheran Reformation made characteristic from the start—in the doctrine of the person of Christ, the fulness of the provided atonement and salvation, justification by faith, and the efficacy of the means of grace. The Calvinism which dwarfed the great doctrines of grace, and the Zwinglianism which broke, in part, the vessels of its conveyance, have been gradually modified in the progress and development of the aggregate Protestant theology. The curve of turning is plainly visible. Along the current indeed, there is here and there an eddy of the concentrated variant systems, pushed tumultuously into view and notice by the very pressure of the corrective change. But the change is marking the progress. And our Church needs only adhere faithfully and lovingly to the pure doctrines of God's word as confessed at Augsburg, with their divine adaptability to every nation and age, and I believe it will see, in a day somewhere in the years not far away, the recognition of all its leading teaching as the very truth of the gospel by the great body of Protestantism.

2. Theological training must recognize the principle of *development*. In speaking of development, it must be borne in mind that "theology" is necessarily only a human statement of the divine truth. Its correctness depends on the accuracy and fullness of the human apprehension of God's complete and everlasting truth. A law of development marks the divine order and holds through the whole constitution of things. The real truth of things is progress under eternally established principles. This is exhibited in the realm of nature. It is quite as clearly exhibited in the moral and spiritual realm. Revelation itself, from its beginnings in the Old Testament to its completion and fulness in the New, was a progressive unfolding of the truths of redemption. This fact has been lifted into marked prominence in our day. No theologian will question it. And nothing is clearer than that while the Holy Scriptures are now completed and the real truth of the gospel is the same in all the Christian ages, the Church's apprehension of this same gospel has been progressive and is becoming clearer and fuller century after century, and generation after generation. The experience of the Church is testimony to the principle. The history of its Creeds and Confessions flashes it out. Its controversies, through which one doctrine after another has been defined and settled as the real truth of Scripture, have burned it upon many a record of the Church's advance. The development is sometimes locally delayed, sometimes hastened as if by a day of exalting inspiration. It presents clear diversities—great types and sub-types. With the same Bible in hand and sincere souls seeking its light, the Eastern Church and the Western presented two types of Christianity and theology. Distinctive developments, not only of Christian life and cultus, but of systematic theology, are exhibited by the various nationalities of Protestantism. There is no reason why this should end at any particular time—why having held sway for fifteen centuries it should stop in the sixteenth, or in the nineteenth. There are, indeed, some of our brethren who maintain it to have held down to 1580, to the completion of the Form of Concord. Then and there and beyond that, it is said, the development of the doc-

trinal theology of the Church must cease. This position, taken by extreme Form of Concord confessionalism, has been revived among prominent leaders in Germany, and is held by many in our own country. This would mean no more light out of God's word, no more fruits of study and experience in divine truth for the after ages of the Church or the succeeding generations of earnest open-hearted students of the gospel. It would mean that the experiences of grace and the discipline of Providence, as centuries go by, must fail to give any clearer, richer, fuller grasp of the divine truth. But the theologians who framed the Form of Concord asserted the principle, and on the very basis of the Augsburg Confession, proceed to 'develop' the theology of the Church. They were unquestionably correct in this assertion of the principle and the rights of the Church under it; and the extreme confessionism, whether in Europe or this land, which now denies it, is condemned by the very action of the great men whose work of developing they put into this throne of absolutism.

The theological development in general Protestantism in the last three centuries is unquestionable. In non-Lutheran communions we hear the frequent statement that the creeds no longer express the doctrines held. The cry for revision is sounded, and in some cases revision is attempted. In our own Church the movement has been strongly to a fuller and more cordial acceptance of the Confessions. And this because of the growing conviction of their being really a correct exhibition of the gospel. The only way, therefore, in which the demands of development concern us, is that of explanation, illustration, enrichment and application. However accurately the Church may have confessed the pure truth at any time, more light is continually breaking forth on that confession from God's word, enforcing it as well as illuminating it; and, especially, the *application* of that truth must be modified by the condition of each succeeding generation and the ever-changing states of society. Men's ways of thinking are a constant flux. The meanings of words change. The point of vision of truth is ever varying. Truth is poured from old moulds into new—even without loss or gain. The technicalities of one generation are left behind in the next.

If we would be understood and do our work in our day, we must employ the living forms of our day. It is a stupid thing to attempt to fulfill one's work in the living present by simply going on repeating even the grandest truths in the technical style that belonged to centuries long past. One of the great needs among us is that the pure teachings of our Church, confessed with such marvelous fulness at Augsburg, should be translated out of the hard scholasticisms and set terminology into which the old dogmatists compressed them, often with a multiplication of hair-splitting definitions which leave scarcely any thing visible but the dialectician's cold manipulation, into the speech of to-day, and their real power and pulsating life. In many of the dogmatists the doctrine comes to us in terms drawn not simply from the faulty philosophy of the age, but from physical methods and material action incompetent adequately to express supernatural mysteries and spiritual forces and operations, and misleading when taken as the full and literal truth. The spiritual has often been wronged by being forced into the terms of the material, the supernatural into the terms and visibilities of the natural. The truth has often been materialized and dwarfed. The doctrines are far longer, richer, fuller, and grander than the sharp, restrictive, defining formulae often convey to the ordinary mind of our day. Schmid, in his second preface to his *Dogmatics*, says: "We ought not, therefore, to esteem it an irksome task to search for the excellent kernel within the unsightly shell." The distinct development, therefore, which we are called upon to keep in view is that in which the Church's accepted theological system is enriched, deepened, strengthened and illustrated by the light which continues to shine on it out of God's word, and that, especially, in which it applies its living truth in fresh adaptations to the new conditions of the Church in our day and land.

3. Theological training must recognize a distinct demand also in connection with the progress of science and knowledge in our times. The gospel, which is the same through all ages, must stand face to face with the advancing and different science of every period. There has never been a day like ours for real progress in science, and daring speculation in the name of science.

God has made two revelations of Himself—one in the many-leaved volume of nature, the other in His word. These forever agree, shedding light on each other and giving our aggregate knowledge of God and duty. The oft-talked of conflict between Christianity and science is a figment, except in the misinterpretation of either or both of the records. In revelation we get the right point of vision for the interpretation of nature. It calls to a study of its wonders. No truer friend on earth to science than the Bible. And in turn, the progress of science has thrown continually fresh illuminating radiance on the Bible. It has left its clear marks on the progress of theology all along the history of its development. Many an old and mistaken interpretation of Bible statements has been corrected by increased knowledge of nature; many a passage has come out in new meaning and larger glory. No theologian would now assert some interpretations universally accepted a century ago. Christianity grasps the hands of science and would walk hand in hand with it through the works of God and in the way to heaven. It joys in God's truth—and all truth is His—wherever it may read it.

Knowledge has been grandly increased in the last fifty years. Investigation in every direction has been pushed with unparalleled activity and success. Deep secrets of nature have been seized and made tributary to industry, material progress and human brotherhood. The modes of life, of thought, of action have come into new conditions. In the light, and by the change of this progress, we live in a sort of new earth, a new universe—of which a hundred years ago did not dream. Along with this has come—operating partly as a means, partly as a result—the most daring speculation. The human mind seems trying its powers of scientific imagination, braving the utmost boundaries of the unknown; and the air is full of hypotheses and theories and dogmatic explanations impatient of being doubted. Some of these are brilliant and revolutionary—even materialistic and atheistic. Books and the press in ten thousands of issues give these theories to a public unqualified to test their truth, but exhilarated by their novelty, and self-complacent in feeling abreast with the most “advanced thinkers.” The minds

of many are loosened from old methods and views, and the times are full of danger, not indeed to Christianity, but to many unwary souls.

Now the pulpit must be taught to understand, and minister the gospel aright in this state of things. It is unfortunate when the preacher does not discern the times, and goes on speaking as though he were in the olden days and all things continued as they were when the fathers fell asleep. Veritable Rip Van Winkles are found in the pulpit. The training in our Seminaries needs to take account of this scientific condition. The science of theology must be seen in its full and vital harmony with all genuine science—not with science as it was fifty years ago, but with the enlarged knowledge it gives of nature and the universe to-day. Over against the frequent claim of false and hostile thought, that the Bible is left behind, as obsolete, by the progress of the race and the new outlook of reason, the great truths of Christianity are to appear, as is the fact, buttressed and strengthened by the clear, deep harmonies in which Nature, through her grand sciences, is saying amen to them all. As to the crowding hypotheses and shifting theories that are not science, but which often assume to speak dogmatically in its name, students are to be taught the wisdom, neither of hasty and timid modification of theology, nor fierce and denunciatory polemics, but of calm and trustful waiting till science itself shall blow away, as it will, the error of these speculations, leaving only reconcilable truth behind—assured that no truth of the gospel is going to suffer overthrow. They are to be taught to remember that many a "Herod is dead that sought the young Child's life." The training is not indeed to prepare ministers to preach science, nor to take scientific theories up for pulpit refutation, but to grasp and hold and preach the everlasting truths of the gospel and of theology in true and vital relation to present conditions of knowledge, thought and feeling, to apply the truths of Christianity wisely and successfully to the needs of this inquiring, earnest, speculative, restless, worldly age.

4. Biblical criticism is throwing a new responsibility on theological training. It is the fortune of Christianity to have to bear a never-ending series of assaults upon its truthfulness and

teachings. They follow one another in quick succession—mostly from without, sometimes from within the Church. These always result in making the truth and doctrines of Christianity clearer and its defences stronger. But they impose on every period of the Church some new form of duty and responsibility. There is a present responsibility of this kind, growing out of the methods and work of what calls itself the "Higher Criticism." In the hands of such men as Graf, Wellhausen and Kuenen in continental Europe, W. Robertson Smith and others in England, it has been used to bring into doubt the genuineness, integrity, inspiration and authority of leading portions of the Old Testament. It has been dealing, as you know, especially with the Pentateuch and Isaiah, and on the basis of its supposed discoveries, the effort is made to reconstruct Israelitish history and the relation of its records in accordance with the theory of a natural evolution of religion, treating the sacred books as presenting rather a human discovery of God than a divine revelation from God. The movement comes with a claim, not for any formal rejection of revelation, but for a sweeping modification of the whole conception of revelation, leaving it but man's growing apprehension of God. Usually, heretofore, the assaults of German rationalism, and the battles for its overthrow, have remained remote—only the sound of them coming from beyond the seas. But this has broken on our shores, sending its agitation through the theological discussions and institutions of our land. There is not the least reason to think that any other result will come of this than of the speculations that were before and are not—overthrow of the fresh assault, and new confirmation and clearing of the orthodox truth. But the emergency has a responsibility for our theological training. What course ought it to pursue while what claims to be the most advanced critical investigation is asserting these revolutionary conclusions, with a plausibility that is leading many writers to accommodate their theology to them? I introduce this question here in order that, in answering it, I may state the principle which, it seems to me, should control the whole method of theological training—an unfaltering trust in the truth and its power of self-vindication and assertion with all sincere students. There is never a time

without the assaults of skepticism or the dangerous work of errorists; and the best, because the true course, is always that of calm, straightforward exhibition of the facts. It is not wise to ignore these agitations which sweep around us, in training those who are to guard God's flock from dangers and errors and lead them safely. The truth asks no shrinking in its interest. The most open and frank dealing always puts the truth most securely and victoriously in the mind of the students. In any part of theological discipline, it is a bad method, whether for the student's intellectual life and growth or his getting a living and firm possession of any doctrine or system of doctrine, to do all his thinking and furnish him with the truth all squared and done up for him, keeping him guardedly off from the whole world of variant thought. I would have him an earnest and brave inquirer into the foundations and reasons and authorities of every doctrine, making it his own by a living apprehension, and rejecting error by an equally rational rejection, not only getting the wheat, but, in getting it, positively and forever disposing of the chaff—prepared ever afterward to give to every man that asketh a reason of his faith, out of his own living knowledge. As to the present form of speculation and agitation, it is already breaking before the light which discussion is throwing on its baseless assumptions, blunders and contradictions. The impartial student can easily forecast its coming funeral. But the method of brave trust in the truth and straightforward examination, will make ministers competent and strong in the truth, with knowledge in vital working relation to the times.

Permit me to mark yet, briefly, a few points that call for attention in connection with the practical work of the Church. In this we are to find the true success of the whole theological training. In this even the doctrines reach their great purpose. Theology has an intensely practical aim. Never did this aim require to be kept more steadily in view or pushed more energetically to the front than now. In the private church-member, the clearest indoctrination in the gospel, if it remain only in the head, will not make a Christian. In the sacred office, the fullest system of the pure theology, if not used, will not

make a minister. "Minister"—this means serving, laboring, working in and with the gospel. It is a sad sight when clergymen exhaust their energy in saying: "We have the pure doctrine," and work not out its power and service for the Church and the world. All the greater crime and shame when *it* is turned to idleness. In other relations of life men may live at their leisure as mere theorists or sentimentalists, holding their knowledge for simple enjoyment and luxury. But in the ministry the highest function of knowledge is denied if it does not expend itself in doing good, even as the Son of God went about in this noblest consecration.

1. Some features of *preaching* need now a special emphasis, partly, on the one hand, because they are often neglected, partly, on the other, because present conditions specially call for them. In a high degree preaching needs to be made clear, strong, *positive*, over against a hesitating, compromising, diluted thing often heard. As far as possible its literary quality should accord with the advanced intelligence and culture our educational progress has given the people. Though they do not form the first quality, even the arts of rhetoric and oratory are good in the pulpit, if thereby the gospel can be more clearly and effectively preached and sent home to men's hearts. Eloquence is not out of place in pleading with men in the interest of Christ's kingdom. But scourges of hard cords ought to be laid upon the sensationalism that has been invading the pulpit in many places, airing its vanity, and desecrating God's work into an exercise of Sabbath entertainment. Check needs to be applied, too, to the turning of the pulpit into a rostrum for general discussion of public affairs, economic questions, scientific theories. There is, too, rather much preaching simply *about* Christianity, and entertaining the people with the high philosophy of Christian truth. For, it is the gospel itself, not its philosophy, that saves men. The minister's office is to preach *it*. And this calls for more '*doctrinal preaching*.' Doctrine, despite the possibility of knowing it unfruitfully, doctrine, which is simply setting forth the great facts of saving Christianity in their eternal truth and reality, is the real channel through which the divine living power of salvation flows to men, to the Church, to the

world. It carries the enlightening, regenerating, sanctifying power of the Holy Spirit. But to preach doctrine does not mean taking the terms and phrases of technical, formal theology from the class-room into the pulpit. The people are to have it, not in the subtle definitions in which it is squared, laid out, dried, and framed together in the dogmatic system of the schools, but in its plain, great, living throbbing heart-truths, fresh from God's word, in term and explanation and illustration in the living language which they can understand. Doctrinal preaching is often dry because the forms of the schools are carried unnecessarily into the pulpit. It was not so when Christ preached doctrine.

2. The *instruction and nurture of the young* is to be looked to in Seminary training. A serious error found place in a large part of Protestantism from the very date of the Reformation, in a low and loose conception of the covenant place of the children of the Church—within the Church under baptismal covenant and grace. The loose views swung off into looser practice, under which the children of the Church were practically held as belonging to the world. Though our theology taught a different doctrine, the carrying of it out in the State Church of Germany, dropping mostly down into but an empty formalism of instruction and confirmation, presented such a false illustration of the truth, as still further to throw men over into the damaging error. In our own land and elsewhere, one large denomination, with single sweep of teaching, utterly unchurches all its children, disallowing them holy baptism, hoping only to win many of them back and make Christians of them after they have grown up in the world where it assigns them their spiritual status. Under the influence of the general wrong practice, through which thousands of the children of the covenant were permitted to swing loose from Christian and Church obligations and life, our own Church's practice was long sadly misled, and the training of the young grievously neglected. But the Church is returning to a better understanding of the place of its children, *in* the Church, under baptismal seal and grace and obligation, under the regenerating, saving power of the Holy Ghost

in the word and divine nurture—to *grow up* Christians, as their church-membership implies they shall, and God's appointed means are competent to make them. This is correcting false methods. Instead of practically looking on Christ's little ones as *not* belonging to the kingdom of heaven, and depending on special efforts to bring them in and make them Christians, our ministry is becoming more and more alive to their care and nurture in the covenant of grace, to their development in Christian life through home-training, the Sabbath-school and catechisation. Our seminaries must emphasize this aspect of work to the students.

But it seems to me we are in danger of an error equally false to the Church's duty and work. It is certainly a matter of congratulation that the Christian status of the Church's baptized children, according to the Scriptures and the teaching of our Church, is coming to be better recognized in theory and practice, and that the error of treating them as simply outsiders to be brought in by use of occasional high-pressure excitements, and other abuses of special efforts, are passing away superseded by the true method of nurture and catechisation of the young. But the reaction may swing us beyond another truth. Let us pause to catch sight of this. There are two ways in which God has set His Church to work for its aggregate office of salvation and victory in the earth—two lines of its growth and triumph. One is to keep its own, the other to win those without. One office is with her own children, the other with the world. Now, beyond all doubt, according to the clear teaching of the word, as our theology exhibits it, the method of educational Christianity is the true one for the children of the Church, to teach, guide, catechise, and train them as Christ's little ones, Christians indeed under God's saving grace. The method of faithful instruction is best, too, as far as it can be applied to the young that can be brought under it from without. But after all this, there is in our country always an immense mass of men wholly outside of the Church. With these the conditions which form the basis of the work with the baptized children utterly fail. Every community has hundreds or thousands of these outside neglecters of religion. One part of the Church's work is

to reach these with the gospel, to get a hearing for the word, so that they may be awakened and brought to Christ. Now there is danger that, in returning to the method of Christian nurture, and running this method, the Church may, in part, lose sight of its solemn function in the other obligation of work, and lose all its aggressive power and saving efficiency for the world without. There are so many men of narrow gauge, who run upon a single idea. If it is conversion by means of rousing excitements, it is that alone. If it is the training of the young under baptism, it is that alone. So few can hold the double range of the Church's work in just balance and concurrent progress. No one can look over the Church without seeing distressful illustrations how the adoption of one line of work has been attended with failure in the other. There is danger, I say, that the swing of reaction against an abused and false revivalism will carry many into a mere churchly routinism that, in its self-inclusions, ceases all effort for the conversion of the outside community and becomes utterly inefficient for this one line of the Church's solemn duty. In Germany, where Lutheranism was first organized, and where it has done most of its work and gotten its customs, *all* the young are the baptized children of the Church. Usages and methods, applicable and competent for the condition there, may not, imported here, cover all the conditions and necessities of the state things in this country, where the pagan population is so large. To insist upon the simple transplanting of the ways of *German* Lutheranism, and the refusal of all means of bringing the gospel into contact with the perishing not sanctioned by custom there, is to be false to the first principle of Christian application of the gospel. What we insist on is that, along with the training and catechisation of the young there must be unabated efforts to reach neglecters with the word, to save them, and to enlarge the Church by conquering from the world. These efforts may work through personal influence, preaching the truth from house to house, earnest appeal in the pulpit in the ordinary services, or in extraordinary and multiplied appointments when men can be brought to hear. As we rightly, for the edification of the Church, hold a protracted series of special services during Pas-

sion Week or perhaps the whole quadragesima, we may hold such series, also, for the preaching of the gospel with a view to saving those without, whenever the providence of God affords the fitting occasion. Guarded from the false application to the Church's own children, and from the irregularities and excesses that have often sadly marred it in the past, there can be no danger from the most earnest and aggressive work in this range which seeks the salvation of those outside of the Church. It is time, I repeat, to call a halt to the false reaction which, in giving up a one-sided and unregulated revivalism, also abandons all special effort for the conversion of those without, through a stiff churchly routinism that fails to reach neglecters of salvation.

And this leads me to say that there is a solemn responsibility before the ministry in connection with the large mass of practically pagan population among us. Our church methods and powers fail to reach them, and they remain away, parents and children, perishing under the very shadow of our temples. How to reach them is one of the problems for the Christianity of our times. It is not the Christian idea simply to hold the sanctuary, with its holy, sanctifying services, however edifying to the church-membership, as the physician or lawyer holds his office, where those who desire its advantages may come and make application. It is indeed the point of ingathering, and the communion of the Church is the nurture place of piety and character. But the ministry must work with wider vision and more beneficent power than that, carrying Christ's truth into highways and hedges, into lanes and alleys, into neglected and neglecting homes, to the ignorant, the poor, the suffering, to the abodes of degradation and gloom—everywhere, becoming "all things to all men, if by any means it may save some." The work of the minister now, as always, must be seen to be larger and more aggressive than simply to appear at the regular times to deliver a prepared discourse, however able it may be, and conduct the usual service of worship, however rich and uplifting it may be. Look through the New Testament, and you will see no warrant for the circumscription of the minister's work into such narrow routine.

3. The distinctly missionary work of the Church is beginning

to come to its true place in our Christianity, and this still further broadens the field over which the ministry must be taught to look and with which it must bring itself into earnest working relation. We want no ministers to go forth from our Seminary doors with souls so contracted and un-Christlike as to withhold their own and their people's hands from cordial co-operation in this great service.

But I must forbear. In closing, I desire to ask of the Board and of the whole Church a generous and earnest sympathy in the work and responsibility put upon me, and an active co-operation in efforts to promote the interests of the Seminary. These interests are vitally connected with the welfare and prosperity of our beloved Church in this country. I believe that the General Synod, in its doctrinal basis and practical Christianity, stands for the best type of the Lutheran Church ever seen—the type to which the great future of our Church in this new world belongs. The times are past when the exclusivism, which sees nothing outside of its own limits but sects and heretics whom it is a sin to admit to communion in the body and blood of our Saviour, can command the Christian heart or the Christian conscience of the land. This institution is of the General Synod's own organizing, and is kept and cherished on its own doctrinal basis for the true life and work of our Church in this great land. The rich service it has done in the fifty-seven years of its history, growing into blessed harvestage all over this wide country and on heathen shores, forms a solemn claim upon the love and support of all who love our Zion. The larger service it has yet to do in the grand years of the future, forms even a stronger claim, and calls for a rallying to enlarge its strength and usefulness. Confidently trusting that this will be so, I enter on the work looking for the favor of Him whose blessing can make the humblest instrumentality useful.

## ARTICLE X.

## GERMAN LITERARY INTELLIGENCE.

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*Das Werk der Heiden-Mission* (insbesondere der Hermannsburger) und seine Bedeutung für die heutigen Aufgaben der Kirche in Rücksicht auf die Warnung Beck's, Freih. v. Hodenberg. pp. 72. Leipsic, 1882. *Geschichte und Beschreibung der Mission unter den Kolhs in Ostindien.* Diak. Paul Gerhard. pp. 142. Berlin, 1883.

A third edition. 2 parts in one volume, of Löhe's Agende für Christliche

Gemeinden d. lutherischen Bekenntnisses, has appeared under the redaction of J. Deinzer. pp. 226, 226. Nordlingen, 1884. *Neue Christoterpe*. Ein Jahrbuch, hrsg. von Rud. Kögel, Wilh. Baur u. Emil Frommel, unter Mitwirkung von Frz. Delitzsch, Nic. Fries, Max Frommel, &c. 5. Jahrgang. pp. 378. Bremen, 1884. *Dem Herrn mein Lied*, Jul. Sturm. Neue religiöse Gedichte. pp. 208. Bremen, 1884. *Grundriss der Psychologie oder der Lehre von der Entwicklung des Seelenlebens im Menschen*. Prof. Ludwig Strumpell. pp. 309. Leipsic, 1884. *Der Religionsbegriff Albrecht Ritschl's*, dargestellt und beurtheilt. Kirchenr. Pfr. J. Justus Heer. pp. 87. Zurich, 1884. *Halte, was du hast*. Ein Lehr- und Mahnwort an evangelisch-lutherischen Christen. Past. Johs. Bernhard, pp. 126. Leipsic, 1883. *Feldblumen*. Drei Erzählungen. Emil Frommel. pp. 128. Barmen, 1882. *Die Hauptproblem der altisraelitischen Religionsgeschichte, gegenüber der Entwicklungstheoretikern beleuchtet*. F. E. König. pp. 108. Leipsic, 1884. *Ueber das Richtige*. Eine Erörterung der ethischen Grundfragen. Prof. Dr. Julius Bergmann. pp. 178. Berlin, 1884. *Ein Hochzeitsstrauss*. Aus Gotteswort und von den Weisen der Welt gesammelt. G. Chr. Dieffenbach. 4. Aufl. A work to be highly commended to young people in the wedded state. pp. 309. Bremen, 1884.

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## ARTICLE XI.

### NOTICES OF NEW PUBLICATIONS.

HARPER & BROTHERS, FRANKLIN SQUARE, NEW YORK.

*Marcus Aurelius Antoninus*. By Paul Barton Watson. pp. 338. 1884.

A superb volume, worthy of its illustrious subject and highly creditable to the noble standard of historical literature which American authorship has attained. Industrious research among the best authorities, citations from which abound as footnotes, careful discrimination between fable and fact, a keen discernment of the intellectual and moral virtues of the greatest of the Romans, a just appreciation of the noble emperor's influence upon the legislation and the social life of his age, a chaste and vigorous style with the power of lively portraiture, are among the principal merits which throughout characterize the work. The author proposes in the preface, to offer nothing more than a study of the character of Marcus Aurelius and aims at the elimination of all such details of contemporary history as have no direct bearing on his theme, yet the reader obtains a comprehensive survey of the empire over which he ruled and a striking conception of the tendencies and spirit of that age.

It is a work of peculiar interest to scholars in every sphere, preëminently to jurists, to whom we would especially commend the decisions of Marcus

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Aurelius on the plea of insanity set up in the defense of the murderer. Should his wise enactments be carried out to-day and the "insane" criminal "be closely confined and even put in chains," and the relatives who were negligent in guarding the insane person or in placing him in the hands of the proper authorities "*be held responsible*" for his crimes, it would be an effectual remedy against one of the worst phases of modern jurisprudence.

Intelligent lovers and defenders of the stage will probably be surprised to learn why the performers, in Roman theatrical exhibitions, were chiefly Greeks. "The Romans had from their earliest history looked upon the actor's profession as more or less degrading; and they could never fully make up their minds to enter it themselves." The attention of the Christian student is of course challenged by the study of a character who ruled in the period of the miraculous spread of Christianity, and who is recognized as the most humane, the most wise and just of rulers and yet the bitter and remorseless persecutor of Christians. To apologize for his hatred of Christianity by presenting a distorted view of the real character of the Church he endeavored to suppress may be the only possible course for an author who does not perceive the irrepressible antagonism between the principles of the Gospel and the noblest attributes of a mind still destitute of its regenerating impulse, but it does not comport with the facts. The Church of that day was not a general theatre of acrimonious and violent controversy. Unlike the period of Constantine and his immediate successors, when Christianity was characterized by universal tumult and contention the second century witnessed discussions in the realm of abstract speculation. The Gnostics were abstruse thinkers, secluded philosophers whose wild and bewildering theories had no perceptible effect upon the current of Christian society. Even a heathen philosopher could distinguish the foam from the living water, and if insane theorists provoked the displeasure of the Emperor, why did he not have these executed, instead of distinguished Bishops like Polycarp and Pothinus whose only offense it was that like faithful shepherds they were the overseers and representatives of their flocks. No, Marcus Aurelius would have persecuted the Christians if they had taught nothing but "the plain and simple doctrines which were taught by Jesus." There is nothing in his character or philosophy which would have deterred him from crucifying Jesus himself. The cross is foolishness to the Romans as well as to the Greeks. The author's attempt to shield his hero through such misrepresentation of the cause which excited his scorn and deadly opposition, is unworthy of him. And his own language demonstrates the error into which he was ensnared, "The more violent the conflict," referring to the Gnostic discussions, he says, "the less likelihood was there that Christianity would find acceptance from the Pagan world." But it did find acceptance. It conquered paganism. These very discussions or "conflicts" proved of no little service in bringing out the fundamental distinctions between Christianity and Pa-

ganism and in presenting the incomparable superiority of the former as a system of truth and morality.

The volume is a marvel of solid and attractive mechanical execution.

ROBERT CARTER & BROS., NEW YORK.

*The Period of the Reformation, 1517 to 1648*, by Ludwig Häusser. Edited by Wilhelm Oncken, Professor of History at the University of Giessen. Translated by Mrs. G. Sturge. pp. 702.

As there has long been an acknowledged want of a comprehensive volume on the Reformation among us, it is peculiarly gratifying to have this able, compact and in every way excellent work brought out for American readers. With a manifest familiarity with the subject, a clear analysis, a discriminating judgment, and a sententious style, the author gives a very distinct conception of the chain of events which in a little more than a century revolutionized the political, social and religious state of the European nations. He gives not only a spirited sketch of the history of the Reformation in Germany, Switzerland, France, Denmark, Sweden and England, but also a comprehensive survey of its influence on the course of thought and action during the period of which it treats and offers, in a small compass, much information which would otherwise have to be sought for over a wide field of literature. On the English Reformation the volume is notably fuller than is wont to be the case with the historic productions of German authors. Prof. Häusser displays, for a German, a marvelous insight into the peculiar character of the Reformation under Henry VIII. To describe it as "a wanton experiment of autocratic absolutism" is one of the cleverest definitions in literature. To say, however, of Philip II. that while in England he was as amiable and affable as his Spanish haughtiness permitted" must be a species of *double entente*. Not even the shower of pensions which he caused to rain upon the ignoble aristocracy of England could by any proper use of language win for that execrable monster the attribute of amiability. The successive chapters of this volume formed originally a series of lectures delivered to the students of the University of Heidelberg. They were edited by Professor Oncken in 1868 and translated in 1873. Our regret at their non-appearance in this country for so long a time is at length happily dispelled by the enterprise of the Carters, to whom we would refer all students of history for a standard, impartial and evangelical work on the Reformation Period.

G. P. PUTNAM'S SONS, NEW YORK.

*History of the Thirty Years' War*, by Anton Gindely, Professor of German History in the University of Prague. Translated by Andrew Ten Brook, formerly Professor of Mental Philosophy in the University of Michigan. With an introductory and concluding chapter by the translator. Complete in two volumes, with twenty-eight illustrations and two maps. pp. 456, 456. 1884.

For duration, magnitude, inhumanity and importance of results, the

Thirty Years' War is without a parallel in history. Yet there is probably no historical epoch so little known to intelligent Americans as this terrible conflict which for a third of a century formed an unbroken series of butchery, robbery and fire, reduced the population of Germany one-half and finally closed with a code of treaty provisions that controlled Europe for one-hundred and fifty years and proved the greatest factor in the development of religious and civil liberty. The literature of the English tongue, has been singularly deficient in the treatment of this subject and can hardly be said to have produced hitherto a work of standard merit upon it.

The present publication supplies accordingly a great *desideratum*. Its appearance, too, is quite timely. The whole Protestant world has of late been studying the great Reformation, but that powerful movement finds its culminating contest and fixed establishment in the ultimate outcome of the Thirty Years' War. The issues of the Reformation were finally decided by the governments of Europe not at the Diet of 1555 but in the Peace of Westphalia 1648.

The author measures up to the magnitude of his subject. As keeper of the Bohemian State Archives he has had extraordinary facilities for original investigation, and he has evidently prosecuted these with great thoroughness and strict impartiality. Beginning his studies with the Ecclesiastical history of Bohemia, his first production was the "History of the Bohemian Brethren," which he traced in two volumes down to 1609. Extending his researches into the contemporaneous political history, he published next two volumes on "Rudolph II. and his Time." By his researches in German, French, Belgian, Spanish and papal archives the horizon of his labors widened so as to comprehend a work on the entire history of the Thirty Years' War. Four volumes of this work, covering the period from 1612 to 1623, have appeared. It has great scientific value for specialists and its proper place is in the great public libraries. The work before us contains the substance of this large work. It employs the results of the author's vast labors and presents them in a popular and attractive form to the cultured classes. How successfully this task has been accomplished is indicated by the sale of 20,000 copies in Germany, since its first appearance scarcely a year ago.

It cannot be said that these volumes offer delightful or charming reading. It is a terrible tale! Incredible and almost interminable wretchedness, it harrows up one's soul to pore over this long chapter of "man's inhumanity to man." Yet the form of the work is such as to make it not only highly instructive but intensely interesting to intelligent readers. Devoid of the rhetoric of Macaulay, the bombast of Gibbon, the critical subjectivity of Hume and the prolixity of Motley, the author gives a simple, vivid, dispassionate, faithful narrative by which each one is enabled to scan with his own eyes the chief factors in this frightful tragedy, and to criticise with his own judgment the parts they respectively played. The reader flames with indignation at James I. of England, who could so eas-

ily have rescued the Protestants and overthrown the Hapsburger tyrants. It is, however, not any censure of the author, but the sheer fact of the Stuart being controlled by his creed of absolutism, that provokes this feeling. It is the same with the conduct of John George of Saxony, whose country which cradled the Reformation, gave its support, a hundred years later, to the Emperor and the Jesuits for the extermination of Bohemian Protestantism. What reader will not curse Lutheran bigotry as he discovers that the Elecor's court-preacher, Hoë, had inspired him with the hatred of the Bohemian heretics whose deviations from the Augsburg Confession rendered them far more intolerable than the Catholics. The translator's work is well done, although his endeavor to maintain a just medium between that freedom which obliterates all traces of the author's style and the slavish reproduction of the idioms of a foreign tongue, has frequently led him into the latter error. As even the former course seldom remains entirely free from the faults of the latter, it is best to aim at least at following the former method. Since the flavor of the original cannot be transferred to the translation, most readers prefer to have the style of the translator, which, as is happily illustrated by Prof. Ten Brooks Introductory and Concluding chapters, is generally more elegant than the most successful effort to reproduce to any extent the diction of the original.

*Life and Public Services of Grover Cleveland.* By Pendleton King. pp. 224. 1884.

This is a simple, brief narrative of one of the Presidential candidates, well-written and entirely free from the romantic and dramatic exaggerations that are wont to characterize campaign biographies. Two points in the early life of Mr. Cleveland are especially worthy of notice, first that he is to a remarkable extent, the offspring of clerical ancestors, his father, great-grandfather, and great-great-grandfather having been preachers of the gospel; secondly, that the stern struggles and hardships incident to honorable poverty doubtless contributed largely to the eminent success which Mr. Cleveland has achieved in his professional and political career.

The larger portion of this volume is made up of the vetoes of Mr. Cleveland while Mayor of Buffalo, and of his more important state-papers which have won for him the title of the "Reform Governor." It would seem from these papers that Mr. Cleveland has earnest and exalted conceptions of the responsibilities of a public office and that he has the courage and practical wisdom to execute his convictions. It is a book for thoughtful readers, and to such it is heartily commended without any fear of having the QUARTERLY accused of introducing politics into its pages.

J. C. HINRICHS, LEIPZIG.

*Novum Testamentum Græce*, ad antiquissimos Testes denuo recensuit, apparatus criticum apposuit Constantinus Tischendorf. Editio octava critica major, volumen III. Prolegomena scripsit Casparus Renatus Gregory, additis curis † Ezrae Abbot. Pars prior. pp. 440, 1884.

Whilst it is much to be regretted that the prince of modern textual critics was not spared to complete his masterpiece, the eighth edition of the New Testament, it is a matter of congratulation that the elaboration of the remaining portions, partially prepared by him, has fallen into such capable hands.

This first part of the Prolegomena, the result of the joint labors of our honored countrymen Messrs. Gregory and Abbot, is a most welcome contribution to the science of New Testament Criticism and exhibits fresh proof of the amazing industry and indomitable perseverance of that wonderful man, Constantine Tischendorf, whose loss the learned world so deeply deplores.

The volume, written in easy-flowing Latin, opens with an apology for its late appearance, owing to the necessity or Mr. Gregory's inspecting the several hundred cursive manuscripts contained in the libraries of Great Britain. It presents a brief sketch of Tischendorf's life, with a full catalogue of his publications, from 1835 to 1874, and a notice of others partially prepared, some of which may yet see the light.

The critical apparatus employed by him in the preparation of the eighth edition is there described at length. In addition to the previously accessible materials we have a startling array of fifteen uncial manuscripts which he discovered, of twenty-three that were first critically used by him, of nineteen that were edited by him, of four that were copied by him with the intention of editing them, and of thirteen that were accurately collated by him. In this line of work Tischendorf stands altogether unrivaled, and abundantly deserves the praise that has been so lavishly bestowed upon him.

Mr. Gregory next describes Tischendorf's labors in the examination of the existing manuscripts of the *Itala* and of the *Vulgate*, several of which he edited, with a statement of the editions of the oriental versions employed by him, and of his original researches among the writings of the Greek and Latin fathers.

Next follows a statement of the principles by which Tischendorf was guided in his efforts to restore the integrity of the original text, or, as Mr. Gregory states it: *In constituenda textus recensione, Tischendorfius sibi has leges scripsit.* He ranges himself here decidedly with those modern critics who advocate the superior if not supreme authority of the most ancient witnesses, frankly admitting, however, the discrepancies that appear among them.

A full discussion follows of the grammatical constitution of the text in general and of the special peculiarities of the individual writers.

Another chapter discusses the form of the text, exhibiting the varying order of the books in the ancient manuscripts, the successive methods of dividing the text, &c.

Next follows the history of the text, with an account of the various attempts that have been made to classify the existing manuscripts into fami-

lies or recensions, and a critical estimate of the successive editions from Erasmus to Westcott and Hort. To this is appended a critical collation of the texts of Tregelles, and of Westcott and Hort, with this eighth edition. None but those familiar with labor of this kind can appreciate the patient industry that must have been expended upon this portion of the work, which gives us side by side the well-considered judgment of these masters of criticism upon every debatable passage of the New Testament.

The volume closes with a minute and exhaustive description of the existing uncial manuscripts, for the admirable fac-similes of many of which the learned world is indebted to the self-sacrificing energy and persevering enterprise of Tischendorf.

We can hardly be charged with extravagance when we assert that the appearance of this admirable treatise marks an era in the history of American literature. We shall no longer hear the taunt—Who reads an American book? when American scholars are selected, above all others, for profoundly learned labor of this kind and when they perform it so successfully. All honor to Messrs. Gregory and Abbott! C. A. H.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

*A Dictionary of Miracles*: Imitative, Realistic and Dogmatic, with Illustrations by the Rev E. Cobham Brewer, LL. D. (The fiftieth or Golden year of his authorship, 1884), Author of "Guide to Science," "Reader's Handbook," "Dictionary of Phrase and Fable," etc., etc. pp. 582. 1884.

For the once we have something new in the book line. Dictionaries in almost every other department of literature have abounded, but who did ever expect to see a dictionary of miracles—a collection and classification of the miraculous interventions of Heaven contained in the Sacred Scriptures, in the Ancient Classics or in the legendary lore of the Church. It was reserved for an author who has followed his craft for half a century and who has enjoyed the leisure necessary for the prodigious erudition displayed here, to carry into execution such a task. Although furnishing a volume of nearly six hundred pages Dr. Brewer offers but half of the material which he has collected. This is divided into "Miracles of Saints in Imitation of Scripture Miracles;" "Realistic Miracles," those founded on the literal interpretation of the Scriptures; and "Miracles to prove ecclesiastical Dogmas."

Under the first division some miracle of the Bible is taken as a text, and then from the various hagiographies are quoted corresponding examples. In the second part a Scripture text is taken and a number of miracles are set down to prove its literal truth. The third is devoted to miracles alleged to have been wrought in confirmation of the peculiar dogmas of Roman Catholicism. The author does not attempt either to deny or to maintain the historic truth of the miracles recorded, but simply to reproduce in a compact and handy form sufficient data to show a mode of religious thought which has certainly been one of the most striking and interesting phenomena in human history.

Among the most instructive features of this volume are the chapter of inferences and the passing observations occasionally introduced in small type after the narrative of the miracle. The author neither endorses nor condemns any of these inferences, but contents himself with stating what the data given seem to teach. For instance, as Jews and Protestants, like Mahometans and heathens belong to the kingdom of Satan, they are the natural enemies of the "Church of Christ;" and to destroy them by craft, war, persecution or in any other way, is as glorious as to trap a foe by ambush, or kill him in open fight. The observations are quite clever and in point. For example, the Sister of St. Angelia died suddenly without having received the sacrament of the Church. And Angelia was greatly troubled over her sister's state in the eternal world. But a fortnight after her sister's death Angelia beheld a luminous cloud and in it her sister radiant in glory, in the midst of a multitude of angels. This, remarks the author, shows that "the sacraments of the Church" are not needful for the dying.

St. Genulph kept a large yard of poultry near his sacred cell. God made a covenant with the wild beasts not to touch the property of His holy servant. One day a fox was about to carry off a hen, but the Saint called out "Reynard, God hath commanded saying thou shalt not steal." No sooner did the fox hear these words than he dropped the hen and ran off. On which the author aptly remarks: Probably the fox would have done the same if the greatest sinner had cried "Halloo."

The authorities cited in the composition of this dictionary are the highest possible. Popes, Archbishops, bishops and abbots, the principal works being the four series of the *Acta Sanctorum*, *Les Petits Bollandistes* and the lives of the Saints translated by Kinesman in 1623.

One chapter explains Ecclesiastical Symbols, another describes the instruments of torture with illustrations. Another gives the dates of ecclesiastical customs, dogmas, &c.

The latter contains important errors. We never saw a sentence so wholly made up of gross misstatements as the following: The Symbol of Constantinople, so called because it was formulated at the Council of Constantinople, A. D. 331. It is the same as the Nicene Creed with one exception, viz: the Holy Ghost "proceeding from the Father and the Son." Then a few pages onward, as if to cap a climax of historical absurdity, it is stated that the *Filioque* was introduced into the Nicene Creed in 830. The rudiments of Church History ought not to be ignored by one proposing to give the dates of ecclesiastical matters. Nor could any author who has even a moderate capacity for apprehending doctrinal distinctions, be guilty of mistaking the dogma adopted at Nice in 787 relative to the actual reception of the Lord's Body in the Eucharist for "the tenet of Transubstantiation."

Besides a full table of contents there is added a double-entry index, which enables the reader to find at a glance any subject that comes under

the category of historical or legendary miracles. It is a work that must prove entertaining to every class of students and writers, whether used as a book of reference or as a pleasing device of whiling away a leisure hour. It is solidly bound uniform with the "Reader's Handbook," edited by the same industrious author, and published (now the third edition) by the same enterprising house.

*Vico.* By Robert Flint. pp. 232. 1884.

This is one of the "Philosophical Classics for English readers, edited by Wm. Knight, LL. D., Professor of Moral Philosophy, University of St. Andrews—a series that, by its blending of biographical view with the philosophical, is admirably adapted to popular service.

Ueberweg's History of Philosophy says: "Giovanni Battista Vico, as the founder of the philosophy of history (1668–1744) stands foremost among the philosophers of modern times." Though his name is unfamiliar to English readers, his influence in the thought of his own country has been great, and he exhibited genius of rare order. Dr. Flint says: "It is impossible to peruse the 'Scienza Nuova' without feeling one's self in contact with a singularly, profound and powerful intelligence. His mind was not, indeed, harmoniously developed; it had obvious weaknesses and defects; but it was also rich in rare endowments, capable of altogether special achievements, full of the divine efflatus, formed to conceive and diffuse grand and original ideas. The work which he actually accomplished was of permanent value. He earned for himself a distinctive place in the history of Philosophy, by tracing for the mind new paths into neglected departments of knowledge, and sowing around him many fruitful seeds of truth. As the harvest ripens in the fields indicated, the value of Vico's sowing can scarcely fail to become increasingly apparent."

Dr. Flint has given us a most interesting sketch of Vico's life and times, and a clear delineation of his philosophical teaching. The volume is a worthy one in the series of which it forms a part, and is the more valuable because it supplies a section of information to which English readers have had but little access.

CHARLES SCRIBNER'S SONS, NEW YORK.

*The Native Religions of Mexico and Peru.* By Albert Réville, D. D., Professor of the Science of Religions at the College de France. Translated by Philip H. Wicksteed, M. A. [The Hibbert Lectures for 1884]. pp. 213. 1884.

Of all the scientific studies which characterize and ennoble our age, none possesses a greater charm or yields more beneficent results than the historical researches in the domain of religion. For religious history, by bringing clearly into light the universality, the persistency and the prodigious intensity of religion, in human life, forms one unbroken attestation to God.

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The "Hibbert foundation" for an annual course of Lectures on the origin and growth of Religion was a happy conception and their publication offers a yearly feast which students anticipate with uncommon zest. It is to be presumed that the Trustees of this foundation which was established in the interests of Christianity are faithful to the trust reposed in them, but the names of the successive lecturers offer no guarantee on this point. Max Müller, Renouf, Renan and Kuenen are men who have shown no remarkable disposition to do justice to the Christian system. Yet these men, though they are foreigners and require an interpreter, appear to be the favorites for this London Lectureship. The position of Dr. Réville on the absolute character of the gospel of Jesus is very clearly defined in his own terms when he says: "I place religion itself as a faculty, an attribute, a tendency natural to the human mind above all the forms, even the most exalted, which it has assumed in time and space."

The discussions are marked by great vigor and intrinsic interest, leaving to the reader no regret save for their brevity. A very ingenious and plausible religious reason is offered for the unparalleled victories of Cortez in conquering a great empire by means of a thousand Spaniards. The Toltec deity Quetzalcoatl, a benign ruler, had been forced by the Aztec powers to quit the country, embarking in a mysterious vessel not far from the very spot where Cortez disembarked. "But wait," said his devotees, "he will return to punish the wicked and to chastise the oppressors and tyrants." This return was always dreaded by Montezuma whose conscience was well burdened with crimes, and when he was informed that at the very point whence the god had disappeared in the unknown East, strange and terrible beings had landed bearing with them fragments of thunderbolts which they could discharge at pleasure, some of them having two heads and six legs (cavalry) swifter of foot than the fleetest men—Montezuma could not doubt that it was Quetzalcoatl returning, and instead of sending troops against the avenging conqueror he proffered to negotiate with him, allow his approach and receive him in his own palace.

FUNK & WAGNALLS, NEW YORK.

*Critical and Exegetical Hand-book to the Gospel John.* By Heinrich Augustus Wilhelm Meyer, Th. D., Oberconsistorialrath, Hannover. Translated from the fifth edition of the German by Rev. Wm. Urwick, M. A. The translation revised and edited by Frederick Crombie, D. D., Professor of Biblical Criticism, St. Mary's College, St. Andrews. With a preface and supplementary notes to the American edition by A. C. Kendrick, D. D., Greek Professor in the University of Rochester. pp. 565. 1884.

Our gratitude to Messrs. Funk & Wagnalls for bringing out an American edition of this most excellent commentary has been repeatedly expressed. We would here add our emphatic appreciation of the promptness with which the successive volumes make their appearance. The

critic is disposed to regard his treatment of the fourth gospel as Meyer's masterpiece. With a manifest partiality for this Gospel and a spiritual sympathy with its author he brings to bear upon its interpretation all the learning, philosophical acumen, exegetical skill, candor and soundness of judgment which have won for him the first rank among modern exegetes. While we have had occasion to make a special study of John with the standard German and English commentaries on our tables, we have nowhere found such assistance in the elucidation of the profound revelations given to us through the beloved disciple.

The editing of this volume could have been entrusted to no better hands than those of Dr. Kendrick, whose edition of Olshausen a quarter of a century ago, has given him a claim on the abiding gratitude of American theologians. His conservative notes ably counteract the influence of Meyer's recognized laxity on inspiration, and the few other additions appended to the several chapters create regret that he has not given more. Citations from Weiss, the editor of the latest German edition, are occasionally introduced, sometimes in accord with the author, but more frequently dissenting from him.

The topical index at the close of the volume which was prepared by Rev. G. F. Behringer, adds materially to the practical value of this edition.

*A Religious Encyclopædia: or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology.* Based on the Real-Encyclopædie of Herzog, Plitt, and Hauck. Edited by Philip Schaff, D. D., LL. D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. Samuel M. Jackson, M. A., and Rev. D. S. Schaff. Vol. III.

The appearance of this volume completes one of the most important and valuable publications lately given to the American public. We found in the preceding volumes but little to criticise and much to commend. This concluding volume well sustains the high grade of the work and guarantees the value of the whole. Very rarely is a work, covering so wide and varied a field and requiring such diversity of talent and scholarship, carried through upon a grade of such general merit, presenting so few things exceptionable or faulty and so much of high and rich excellence. The facts and features that especially make this encyclopædia valuable are these:

1. Its being based upon a work of such high and established authority as Herzog's Real-Encyclopædie. Thus the advantages of that great work, long recognized as unsurpassed in cyclopædic effort, have been opened to English readers.
2. The additions and changes by the American editor and his co-laborers, not only bringing the information down to the latest date, but supplying what was needed in connection with the Church in our own country. This union of the labor of both English and American scholars with that

of the original writers of the continent, cannot but enhance the value of the publication.

3. The evident regard to accuracy of statement that marks almost all the articles. Here and there, indeed, a trace of carelessness and slovenliness is found, but this is exceptional, and quite as rare as found in the very best works of this kind.

4. The subjects treated cover, with remarkable comprehensiveness, the whole field of topics appropriate to such an encyclopædia, and upon which information is likely to be sought.

5. The information is compressed into convenient compass. The articles are not exhaustive treatises, but condensed knowledge. This makes this work a true handbook for constant use.

This last volume comprises the matter under letters from P to Z, with an Appendix of one hundred and forty-eight articles under the whole alphabet. We are glad that Dr. Green was employed to supplement Dr. Strack's article on the Pentateuch. The value of the whole account of the subject is thus greatly increased. Dr. E. J. Wolf gives a short statement of the history of the Theological Seminary of the General Synod of the Lutheran Church, at Gettysburg; and Dr. Mann an account of the Lutheran Seminary at Philadelphia, and sketches of Drs. Kunze, Henry Melchoir Muhlenberg, S. S. Schmucker, and C. F. Schaeffer. Dr. Jacobs contributes a sketch of Dr. C. Porterfield Krauth for the Appendix. A pronouncing vocabulary of proper names in the entire Schaff-Herzog Encyclopædia is added at the close.

*L'évangéliste.* By Alphonse Daudet. Translated by Mary Neal Sherwood. pp. 304. 1884.

Daudet stands among the first of living French novelists. He has won a brilliant reputation through his "Sidonie," "The Nabob," "Numa Roumestan," and other works. The story of this book clusters around a young Danish girl who was led to forsake her mother, home and friends, under an unregulated religious excitement, and is intended to warn against the excesses of an unreasoning fanaticism. The story is full of interest and the moral is wholesome, though the author has not carefully enough guarded against confounding true piety with the cruel fanaticism condemned.

*The Home in Poetry.* Compiled by Laura C. Holloway. pp. 224. 1884.

What we want in America is homes. Everything that makes home happy and fosters love for it ought to be encouraged and cherished. This collection of poetry, in which home is enshrined, and its joys are sung, will do good, as well as prove a source of pleasure. The collection is made with judgment and taste, from the whole range of English poetry, and arranged under the heads: Songs of Home, Home Pictures, Voices of Home Memories, Joy and Love of Home, Home and Heaven, and Gleanings.

*Property in Land.* A Passage-at-Arms between the Duke of Argyll and Henry George. pp. 77.

This little book deals with an important question, and the interest in the discussion is heightened by the well-known ability of the disputants.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

*Die Lehrartikel der Augsburgischen Confession.* Vorgetragen im Schulerseminar zu Addison von C. A. T. Selle. 8vo., pp. 110. 1884.

As indicated in the title, this course of lectures on the Augustana was delivered by Rev. Prof. Selle to the students of the Teachers' Seminary of the Missouri Synod at Addison, Ill. They are of a popular and dogmatic character, rather than learned or critical, and on the whole are a fair and instructive exposition of the XXI doctrinal articles of the great Lutheran Confession. Every article is, of course, made to teach all the rigor and minutiae of the Missouri creed. Even the denial of Luther's opinion that the Pope is Antichrist on the part of some Lutherans, is anathematized as "a fundamental subversion of the whole work of the Reformation, which God by His infinite grace accomplished through His precious instrumentality, Dr. Luther; for herein does the work of Luther properly consist that he exposed the Man of Sin," &c. The fact that Luther derived his theory about the papal antichrist from the most fanatical and revolutionary sects of the middle ages ought to beget a little tolerance towards Lutherans who cannot find it in the Bible. The tricks of interpretation are not wanting, either, notwithstanding the condemnation of all who by their false teaching betray the Confession. The statement of the XIth article that "grace is offered (angeboten) in baptism," is made to mean extended, presented, given ("dargereicht, geschenkt, gegeben.") Either the Confessors are here chargeable with literary or doctrinal looseness or this expounder of their language is misrepresenting them. Had Melancthon, the Preceptor Germaniæ, intended to teach that in every instance of baptism grace is actually communicated, he could easily have said "*datur*" instead of "*offeratur*," and then, too, Justus Jonas would have rendered the German translation "gegeben" or "mitgetheilt" instead of "angeboten." But these Reformers repudiated the "*ex opere operato*" of Rome, hence they could not say unqualifiedly that grace is given in baptism.

Again, to present Judas as a biblical example of a believer receiving the body and blood of Christ unto condemnation, is open to the serious objection that it is by no means certain that Judas was a partaker of the Lord's Supper.

*Dr. Martin Luther's Haus-Postille*, nach Georg Rörer. Aufs Neue herausgegeben im Auftrag des Ministeriums der deutschen ev.-luth. Synode von Missouri, Ohio und anderen Staaten. Neue redivierte Stereotypausgabe. 4to. pp. 1345-2873, (being the second part of Vol. XIII. of the Walch Edition.) 1884.

During the year 1532 Luther preached for six months in his own house to the children and other members of his household, but in that period never preached in the church. Justus Jonas asked him why he did this, whether it was because the common mass and rabble were despising the word of God. Luther replied that he did it in virtue of his office and in obedience to his conscience as the head of a family on whom rests such a duty. On the other hand, he continued, "I know and see well enough that here in my house it (the word) is heeded even as little as in the church."

A report of these House Sermons was made by Veit Dietrich and Georg Rörer, two of his hearers. The former resided for a long time in Wittenberg and was a member of Luther's immediate household. He enjoyed familiar confidence with the reformer, accompanied him in his journeys and carefully copied his lectures and sermons. Rörer was the first man ordained as an evangelical preacher and diaconus by Luther at Wittenberg in the year 1525. He was a trusty co-laborer of Luther and took great pains to secure correct issues of the reformer's writings.

That variations would occur in these two reports of the oral discourses which Luther delivered in his house from 1530 to 1534, might be reasonably expected, but the differences are so numerous and extended that violent controversies have raged over the relative correctness of either. With whatever blind devotion some may hold to the teachings of Luther they cannot be certain of having his *ipsissima verba* in the Hauspostille where these two faithful disciples vary from each other.

The Dietrich edition was published under his immediate supervision at Nuremberg in 1544. To this edition Luther wrote a preface in which he acknowledges the sermons published by Dietrich as his own and commends the labor and enterprise of the publisher. The same year an edition of Dietrich's volume appeared in Leipsic, and the following year witnessed a second edition in Nuremberg and Wittenberg under Luther's own eye, numerous editions following afterward in Wittenberg, Frankfort, Augsburg and Luneberg.

As Dietrich had publicly stated in connection with his work that he had added a number of discourses omitted by Luther, especially on the Festivals which the Saxon Church did not observe, so that the volume might complete an entire year, suspicion concerning the genuineness of the Dietrich collection became rife soon after Luther's death, his confession being construed as implying the addition of his own sermons to those of Luther's. Accordingly, in 1559, a new volume of the Hauspostille was published in Jena by one Andreas Poach, also a pupil of Luther's, from the manuscript remains of the then deceased Georg Rörer. This contained a preface by Nicholas von Amsdorf, in which he stated that this collection was given to the press at the command of the three ducal brothers of the reigning house of Saxony. This collection claims to omit all sermons that were not really Luther's productions, and to give his sermons throughout just as they were delivered by Luther; to be, in short, the pure unadulterated ar-

title. Vehement attacks on the Rörer collection followed of course, an old printer contending that Rörer had simply read proofs of Dietrich's work at the instance of Luther, that Dietrich was the only one present to take notes when these sermons were delivered, that Rörer did not reside in Wittenberg at the time, and that if he had, he was lacking the capacity of rapid writing necessary to a reporter.

Thus we possess two editions of Luther's Hauspostille, each with its peculiar merits and defects. Whatever advantages the endorsement of Luther gives to the Dietrich collection, there is nothing in either the contents or the language of Rörer's, incompatible with their being actually delivered by Luther.

The Leipsic and the Walch editions of Luther's complete works were the first to give both collections. In Walch they constitute one volume. The Missouri editors, instead of following Walch, published a separate volume of the Dietrich collection one year ago, and now they offer the Rörer series. Thus readers who wish the sermons for edification rather than critical use need be at the expense of getting but one or the other edition, while students and all desiring to get the entire Missouri edition can have the two bound together as one volume, making parts first and second of Vol. XIII, of the Walch edition, which is being so splendidly reëdited and solidly brought out by the industry and enterprise of the Publishing House of the Missouri Synod.

HOUGHTON, MIFFLIN & CO., BOSTON.

*History of the Sacred Scriptures of the New Testament.* By Eduard (Wilhelm Eugen) Reuss, Professor ordinarius in the Evangelical Theological Faculty of the Emperor William's University in Strassburg, Germany. Translated from the fifth revised and enlarged German edition, with numerous Bibliographical additions by Edward L. Houghton, A. M. In two volumes. pp. 639. 1884.

The translator and the publishers are entitled to the warmest thanks of American biblical students for putting into their hands this monumental treatise on the history of the New Testament Scriptures. The quality of their work, both editorial and mechanical, is also in keeping with the intrinsic value of the original. The reader finds his eyes poring over elegant idiomatic English, printed in bright type and on heavy card paper.

We cannot give a better view of the wide scope of this work than by presenting the table of contents. After an Introduction discussing the divisions of a history of the New Testament Scriptures and a brief discussion of Biblical Criticism, Book I., corresponding with what is usually termed Special Introduction, presents a history of the origin of the New Testament writings, with the questions of age, authorship, purpose, contents, methods, style, &c., pertaining to each separate book of the Canon, a critical review of individual opinions for or against its sacred character and a copious array of the European and American literature on all points.

A chapter is also devoted to the Pseudo-apostolic writings, including a summary as to their date, plan and form.

Book II. contains a history of the New Testament Canon, giving the original list in Asia Minor at the end of the second century and tracing the variations from this collection in different parts of the church down to the Reformation—and closing with a review of the different principles which ruled the Reformers, the Roman Church, the Greek Church, the Tübingen School and the latest modern critics. Book III. presents the internal and external history of the Text or of the preservation of these Scriptures, beginning with the *Originals* which were "written without spaces between words, without accents, without punctuation, and without division of the text into paragraphs," and sketching the work of the copyists, the alterations, intentional and unintentional, which corrupted the original text, the recensions, the external forms of the ancient manuscripts, the history of the characters, accents, punctuation, pericopes, chapters, verses, the printed text and the more important printed editions.

Book IV. presents the history of the circulation of the New Testament writings, the ecclesiastical versions in the East, North, and West, the popular versions, mediæval and modern, and a sketch of Bible societies and their great work.

Book V. gives the history of the theological use of the New Testament writings—the history of Exegesis, from the theological exposition of the Old Testament by Jews and Christians in the apostolic age to the great services rendered by the reconstructive theology of to-day.

The vast compass of the subjects embraced in this work, may thus be gathered from an outline of its contents. It comprises the whole sweep of discussion concerning the external history of the New Testament writings, apart entirely from their contents. It brings into review the outward, human, historical side of the New Testament, without any reference to the religious interest. The importance of such a study cannot be overestimated in its bearing on the scientific apprehension of the doctrine contained in these books, and no one aiming at biblical scholarship can afford to dispense with this splendid epitome. It is a marvel of condensation of the discussions which the sacred text, even aside from its teachings, has elicited from time to time.

The author has long maintained among German Theologians a front rank in this branch of science. The first edition of this work appeared in 1842. A second and enlarged edition was called for in 1853 by the bold, critical discussions then rampant. The fifth edition was issued in 1874, and it is from that that Mr. Houghton has made his very creditable translation.

As these volumes have to do with the extrinsic and not the intrinsic character of the New Testament, the author's *Richtung* is not of primary importance, yet it may be interesting to have it in his own words: "The independence of this branch of science is in our times begrudged not

alone, as formerly, by those who consider every departure from the ideas which have become popular by custom as a damnable heresy; but danger threatens from the other side also, since often every agreement with tradition, every suspension of judgment, is derided as a pitiful evidence of critical impotence. It is no commendation of any system that it must haggle with history in order to build itself up; nor is it to the credit of any presentation of history that it should seek its justification wholly or chiefly in combating revived ideas."

*Text and Verse for Every Day in the Year.* Scripture Passages, and Parallel Selections from the Writings of John Greenleaf Whittier. Arranged by Gertrude W. Cartland. pp. 145. 1884.

This combination of gems from the Bible and from Whittier forms a delightful little volume to have at hand for daily use and refreshment. The plan of it was suggested to the compiler by the frequent Biblical allusions found in Whittier's poetry. The corresponding passages from the Scriptures and the poems have been placed side by side, making together a rich collection of heart-truths arranged for every day in the year. The beauty of the little volume befits the rich contents.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

*The Folly of Profanity.* By Rev. W. H. Luckenbach, A. M. With an Introduction by Milton Valentine, D. D., President of Pennsylvania College, Gettysburg, Pa. pp. 310. 1884.

In view of the prevalence of profanity, its sinfulness and utter uselessness, it is surprising that we have so few earnest protests against it. It is, indeed, treated with such indulgence by the community, even the Christian people of the community, that it has come to be regarded as but little more than a foolish habit. Its heinous character as a sin—a violation of one of the great commandments of the Decalogue—is almost overlooked. The present volume is, therefore, a timely one, and we trust that the earnest wish of the author, that it may help to check the wide-spread evil of profanity, may be gratified.

After the preface and an introduction by Dr. Valentine, Mr. Luckenbach treats the subject under the following chapter headings: The Prevalence of Profanity at Home; The Prevalence of Profanity abroad; The Uselessness of Profanity; How it Affects Conversation; The Inexcusableness of Profanity; On Reverencing the Name of God; A Sublime Apostrophe to the Deity; What the Bible says of Profanity; How to Suppress Profanity; An Appeal to the Profane. These chapters are followed by a full and well arranged index of topics.

The severity of condemnation throughout the work is justified by the enormity of the evil. The style is clear, graceful and forcible, and, notwithstanding the unattractiveness of the subject, the reader will find the book of more than ordinary interest. Some may think that Rev. L. goes

too far in his unsparing condemnation of "judicial oaths," but they cannot help but confess that he makes out a good case against them. The Lutheran Publication Society deserves congratulation for the neatness and excellence of the general make-up of the volume. We hope it will find a wide circulation and especially that it will be included in many Sunday-school libraries.

NELSON & PHILLIPS, NEW YORK.

*Introductory to the Study of Holy Scriptures.* By Samuel Harman, D. D., of Dickinson College, Carlisle, Pa. Vol. I. of the Library of Biblical and Theological Literature. Edited by George R. Crooks, D. D., and John F. Hurst, D. D. Second Edition. pp. 798.

The student of the sacred volume welcomes every devout and scholarly contribution to the better understanding of the divine word. Its origin, history and contents, the evidences and confirmations of its truth and inspiration, the modes of attack by its enemies, the defence made by its friends, are all of absorbing, if not of anxious interest to those who love "the lively oracles of God." Especially at the present time do we need the help of Christian scholarship, when learned infidelity, under various plausible names, and sometimes by seemingly honest and reverent methods, is endeavoring by processes novel and bold to undermine the foundations upon which rests our faith that the Bible is indeed the word of God, given through holy men of old inspired by the Holy Ghost. Dr. Harman's work is such help. It is, as would be expected from the eminent and well known scholarship of the author, a learned, patient, thorough and largely exhaustive study of the integrity, authenticity and credibility of the Sacred Scriptures. Those who have read the first edition of this work issued some five years ago, are prepared to expect in the present work a vigilant and able notice of the recent assaults made upon the authenticity and integrity of the Sacred Canon by recent learned and skeptical critics, both English and German. Since publishing his former work such "higher critics" as Graf, Kayser, Wellhausen, Kuenen and W. Robertson Smith and others have developed certain theories respecting the Mosaic authorship of the Pentateuch and other portions of the Old Testament as severely impeach and test the ancient and accepted modes of defending the Sacred Canon. The lay reader of the Sacred Scriptures, as well indeed as many learned divines may feel alarmed when they see the array of such eminent and scholarly names set to destroy our ancient and traditional faith in the antiquity and authorship of so much of the Bible as these men unite in declaring unauthentic and comparatively modern. But when we have their opinions catalogued and compared, as in Dr. Harman's work, our fears of the effectiveness of their attacks are greatly lessened, by observing how utterly irreconcilable are their very fundamental principles, and to what widely varying conclusions these critics arrive. Until the learned enemies of the Pentateuchal books come to a little better understanding among themselves, the reader of "the law of the prophets" will

do well to rest his confidence in the sufficient and unequivocal endorsement which the books of the old Scriptures received both as to authorship and divine inspiration from the lips of the great infallible Teacher himself, Jesus Christ. It is well, however, that every reader and lover of his Bible should "know the certainty of these things wherein he has been instructed, and which are most surely believed among us;" and for the able and thorough understanding of these things and the confirmation of our scriptural faith scarcely anything more helpful to the layman and general scholar can be recommended than Dr. Harman's Introduction. He not only comes after the critics and searches them with a very sharp and discriminating pen, but he also guides the devout and inquiring student through many a difficult labyrinth, solving many perplexing problems and answering many questions which every one who wishes to be able to give a reason for the hope that is within him must some time ask himself or others.

As might be expected, a large portion of Dr. Harman's work is devoted to the five books of Moses. These are the ones which the "higher critics" have most pertinaciously assailed; and it was hence proper in such a work to devote large space to the careful examination of the positions of the adversary and in turn to show, as is so ably done, "how little it all comes to." Some 200 pages, or about one fourth of the whole book, pertains to the Pentateuch alone. The reader, however, is not dissatisfied with this protracted discussion. He knows that Moses is fundamental in the Biblical structure, and that if "the foundations be destroyed" the righteous can do nothing to save the rest.

Dr. Harman is always scholarly but without pedantry, profound without obscurity, respectful and candid towards opponents without servility, and confident and assured without arrogance or dogmatism. His style is clear and animated and so gives to his treatment, which would else from the nature of the subject matter be dry and hard, a constant and agreeable charm. The book may be safely and earnestly commended as one of the best of its class, and the editors congratulated on so soon following up the former edition with this enlarged and improved volume.

JAMES R. OSGOOD & CO., BOSTON.

*A Bird's-eye View of our Civil War.* By Theodore Ayrault Dodge, United States Army, Author of the "Campaign of Chancellorsville." pp. 546. 1884.

This attractive and solid octavo is just what it claims to be, a bird's-eye view of the great civil struggle from 1861 to 1865. The introduction indicates that it was written for young readers, but its bright, lucid, sketchy delineations of the never-to-be-forgotten conflict are so extremely interesting that the most mature and intelligent cannot fail to pore over them with delight. Possessed of the keen faculties of a military head and of personal experience on the field of blood the author is able with a few words

to give a graphic view of a battle or to tell very forcibly the whole story of a campaign.

This very style, however, of dealing with a vast subject, exposes him to the charges of inaccuracy from insufficient details, and the general reader, is liable to form a very misleading conception from such a rapid and summary glance. This is apparent in the account of the battle of Gettysburg. That gigantic contest, which is universally recognized as the great and decisive battle of the war, occupies inclusive of two charts but five pages. The author gives not a hint of the pivotal and far-reaching character of this battle and fails utterly to appreciate the extent and seriousness of the first day's fight which lasted from 9½ o'clock A. M. to 4 P. M., in which 60,000 men were engaged and the Union army lost 4,000. The reference to General Reynolds who fell early on that day, as "the doughty Reynolds" is unintelligible to the critic. That term in its current use is always understood as having an ironical sense, and Reynolds through his eminent courage and gallantry was called the Chevalier Bayard of the army of the Potomac.

The statement that the Federals were driven through the town, with heavy loss "but unpursued" is incorrect. There was pursuit through the town. So is the statement that "Lee spent all the morrow and until after daylight next day preparing for retreat, and yet in a mood to invite attack," which "he would have met stoutly." Lee began his retreat that first night after the failure of Pickett's charge.

The reader is constantly impressed by the manifest purpose of the author to present a candid, just and impartial history. His work will be read with as much interest in the South as in the North, and will afford as much pleasure to the admirers of McClellan and the champions of Porter as to the friends of Grant and Sheridan. Mr. Dodge is a soldier, not a politician, and his book betrays throughout no mark of the partisan. His criticisms are modest and well-tempered and go to show, in several instances, the unreasoning clamor of laymen and the insatiability of nations for military results.

Besides several extended geographical maps bound in with the volume, it is copiously furnished with topographical charts conveying a rapid, general idea of some forty different battles.

THOMAS WHITAKER, NEW YORK.

*The Agnostic and Other Poems.* By Henry Niles Pierce, D. D., LL. D. 4x10, pp. 120. 1884.

The poem, "The Agnostic," which gives title to the book, occupies only some dozen pages. The other poems, some forty in number, are on a great variety of subjects, but all of an interesting character. A train of perspicuous, vigorous, thought runs through each one of the poems, and this is expressed in musical and dignified language. The author seems equally at home on all the themes he handles, and whilst the treatment is not at all

times equal, yet the subject is distinctly apprehended and felt with the lively sensibility of the true poet. The movement of his verse is easy and graceful, and if he does not attain any striking elevation, yet he by no means drags the ground, but skims the plain of his subject with a wing nerved by true prophetic inspiration. The "Agnostic" projects a scene of well chosen elements, distributed with good judgment and so employed as to present in a captivating form the great problems of modern inquiry, their relations to the supernatural and spiritual, and the means by which we know "the truth of things not seen."

This is a volume of poems of much more than ordinary merit. It has many of the very best elements of poetry, with very few of the faults almost inevitably inhering in this style of composition. The paper and binding are in good keeping with the excellent contents of the book.

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

*Creation*, or The Biblical Cosmogony in the Light of Modern Science.

By Arnold Guyot. LL. D., Blair Professor of Geology and Physical Geography in the College of New Jersey, Author of "Earth and Man," Member of the National Academy of Sciences of America, Associate Member of the Royal Academy of Turin, etc., etc. pp. 138.

In this volume we have a scientist, of high standing and recognized authority, giving his conviction, at the close of a long and conspicuous career, of the thorough harmony of the Mosaic account of creation with the best conclusions of modern Science. Dr. Guyot accepted the nebular hypothesis of the origin of "the heavens and the earth," and starting with this and using the successive geologic eras, he has traced the correspondence between the progress of the creation as read in Moses and read in science. He holds that the first verse of Genesis states the primordial creation of the matter of the universe, and the second a description of the state of matter when first created. The first cosmic day was marked by the earliest activity of matter, in its concentration, under gravity and chemical action, into nebulae, in which luminous spots appeared. The second day, or period, saw the primitive nebulae divided into smaller nebulous masses and the formation of the lower starry worlds. The successive days, to the close of the sixth, correspond to the appearance, in the evolving process, of the scientifically recognized progress. The Hebrew word *bará*, translated by *create*, used in expressing the calling into existence of *matter* in the first verse, of *life* afterwards, and of *man* at last, marks the introduction of "the three great *spheres of existence*." This word, used only in these three connections, points out, not transformation or evolution, but true creations. In regard to the whole doctrine of evolution, the author says: "Though the narrative is, on the whole, singularly non-committal, in regard to any specific scientific doctrine, there are a few points on which it is positive. It teaches that, 1. The Primordial creation of

matter, the creation of the system of life, and the creation of man, are three distinct creations. 2. They are not simultaneous, but successive. 3. God's action in the creation is constant. Moses seems to distinguish the three great groups of phenomena as distinct in essence. According to this, the evolution from one of these orders into the other—from matter into life, from animal life into the spiritual life of man—is impossible."

The discussion is marked by the high ability and clearness for which the author was distinguished. It is a valuable contribution to the literature of this important and interesting subject, and deserves to be read by ministers and intelligent laymen every where.

HARPER & BROTHERS, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

*The Great Argument. Or Jesus Christ in the Old Testament.* By William H. Thomson, M. A., M. D., Professor of Materia Medica and Therapeutics, Medical Department, University of New York. pp. 471. 1884.

Dr. Thomson has here done worthy service in the field of Apologetic Theology. Though the general fact of an organic unity of the Old Testament and the New has long and frequently been used in evidence of the divine character of Christianity, we have nowhere found it used in a clearer or more impressive presentation than in this volume. The point of view in which the materials are grouped, the freshness of the treatment, and the transparent vigor of the style, give the discussion great interest and force. The work is especially opportune in the present tendency, frequently observable, to hold Christianity separate from its foundations and preparation in the Old Testament economy, and to diminish its grandeur by concealing or obscuring its advancing course from the very opening of the earth's history. The table of contents indicate the chief points of prophetic announcement in which Dr. Thomson shows the line of advance through the ages of Old Testament history into the full gospel and widening power of Christianity: "The Promise to the Patriarchs, The Promise to Noah, The Protevangelium, The Prophecy of Jacob about Judah, The Types of the Pentateuch, The Prophet like unto Moses, The Hebrew Prophets and the Son of David, The Messianic Prophecies of Isaiah, The Prophecies of Jeremiah, The Book of Daniel, Messianic Prophecies in the Psalms, The Prophecies after the exile, Summary."

The great argument from the miracle of prophecy has received an excellent setting in these clear, strong, suggestive chapters. Most heartily do we recommend the book, and hope it will have a wide circulation.

ROBERT CLARKE & CO., CINCINNATI.

*Ancient Egypt in the Light of Modern Discoveries.* By Prof. H. S. Osborn, LL. D. pp. 234. 1883.

Egypt is truly a land of wonders, and accounts of these wonders will never cease to be interesting. This interest has been greatly intensified

by the rapid and surprising discoveries of recent times. The object of Prof. Osborn, who has long been an enthusiastic student of Egyptian history and archæology, who has studied its monuments and inscriptions, not only in museums of Great Britain and on the continent, but in Egypt itself, on repeated visits, has been to present the results of modern discovery and enable his readers to look at that land of marvelous antiquities in the light of the latest and fullest information. He has made use of all the best authorities, such as Lenormant and Chevalier, Birch, Mariette, Renouf, Brugsch, &c.,—sometimes pointing out the errors into which they fell by a partial or one-sided view of the facts.

Dr. Osborn's work is marked by carefulness and calm judgment. His tendencies are conservative, and he therefore avoids the extravagant speculative conclusions into which imaginative Egyptologists have sometimes run. The theories of the pyramids elaborated by Piazza Smith, Petrie, Abbé Moigno, Richard Proctor and others, are adversely criticised. In connection with the recent German criticism of the Books of Moses, the author makes a very apposite observation. "This criticism is based partly on some peculiarities supposed to prevail in the Hebrew idiom and style of the book. But the rapidly increasing literature of Egyptian history has proved its accuracy in other peculiarities. One of these peculiarities has to do with the immorality of that age, in the crimes pointed out by the laws enacted against them. Definitely Lev. xx. contains a list, which, during the dynasty preceding the exodus, exactly represents the morals of both Egyptian and surrounding nations at that very time, and not at all the time of the captivity, either among the Jews or the nations around them."

Taking this volume altogether, we know of no better book to give to an intelligent reader, who has not access to the various costly works on the subject, a comprehensive and trustworthy view of ancient Egypt in the light of modern discoveries.

#### PAMPHLETS.

*The Lutheran Doctrine of the Lord's Supper.* By John G. Morris, D. D., LL. D. pp. 55. Lutheran Publication Society, Phila. A reprint from THE LUTHERAN QUARTERLY, April, 1883.

*The Nature and Effects of Justifying Faith*, an essay read at the York Co. Conference held at Jefferson, Pa., in May, 1884. By Rev. P. Anstadt, Editor of Teacher's Journal, Teacher's Journal office, York, Pa. 1884.

*The College and the Nation.* An address delivered before the Literary Societies of Thiel College, at Greenville, Pa., June 17, 1884. By L. A. Gotwald, D. D., York, Pa.

#### HARPER'S PERIODICALS.

*Harper's Monthly*, *Harper's Weekly*, *Harper's Bazar*, and *Harper's Young People* continue to come regularly. They are unsurpassed in their respective spheres, and will hold their readers as long as they maintain their present high standard. They are first-class periodicals, and will delight every intelligent family. We heartily recommend them.

Books received too late for notice—to be noticed in next number.

HOUGHTON, MIFFLIN & CO., BOSTON.

*Life and Letters of Bayard Taylor.* Edited by Marie Hansen-Taylor, and Horace E. Scudder. In Two Volumes. 1884. Price \$4.

*Occident*, With Preludes on Current Events. By Joseph Cook, (Boston Monday Lectures). 1884. \$1.50.

HARPER & BROTHERS, NEW YORK.

*Universal History.* The Oldest Historical Group of Nations and the Greeks. By Leopold von Ranke. Edited by G. W. Rogers. pp. 494.

*The Voyage of the "Vivien" to the North Pole and Beyond.* (Adventures of Two Youths in the open Polar Sea). By Thomas W. Knox, author of "The Boy Travellers in the far East." pp. 277.

ROBERT CARTER & BROTHERS, NEW YORK.

*The Red Wallflower.* By the Author of "The Wide, Wide World." pp. 650.

*Shadows.* Scenes and Incidents in the Life of an old Arm Chair. By Mrs. O. F. Walton. pp. 362.

*John De Wyckliffe*, and what he did for England. By Emily S. Holt. pp. 217.

*Bible Sermons.* Sermons to Children. By Rev. Richard Newton, D. D. pp. 348.

*Life in the Eagle's Nest.* A Tale of Afghanistan. By A. L. O. E. pp. 330.

*Ministering Children.* A Tale by Maria Louisa Charlisworth. pp. 279.

*A Sequel to Ministering Children.* By the Same. pp. 270.

*The Shoes of Peace.* By Anna B. Warner. pp. 136.

PHILLIPS & HUNT, NEW YORK.

For sale by J. B. Lippincott, Philadelphia.

*The New Testament with a Commentary and Critical Notes.* By Adam Clarke, LL. D. ecth. A new Edition condensed, &c. By Daniel Carry, LL. D. Vol. II. pp. 638.

*My Missionary Apprenticeship.* By Rev. J. M. Thoburn, D. D. pp. 381.

*Our Missionary Heroes and Heroines.* By Daniel Wise, D. D. pp. 29.

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